

*A*  
Cloud of VVitnesſes :  
AND THEY  
THE HOLY GENEALOGIES OF THE SACRED  
SCRIPTURES.

Confirming vnto vs the truth of  
*the Hiſtories in Gods moſt holy word,*  
and the Humanitie of  
*Chriſt Ieſus.*

The ſecond Addition,

MATTH. 22.45.  
*If Dauid then call him Lord, how is he  
his Sonne?*

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By *Io. Speed.*

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LONDON,  
Printed by *Iohn Beale.*

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1620



Cloud of Witnesses:

AND THEY

THE HOLY GHOST

OF THE SACRED

SCRIPTURES.

Containing also a short history of

the History of God's holy word

and the Humiliation of

Christ Jesus.

The second Edition.

MATTHE. 23. 34.

And did thou call him Lord, how is it

his Son?

By Jo. Speed.

London,

Printed by Iohn Smith.



To the most reuerend  
*Father in God, George*  
Lord Archbishop of Can-  
terbury, Primate and Metrapo-  
litan of all England, and one  
*of his Maiesties most honon-  
rable priuy Coun-  
cell.*



He manifold fauors  
that your GRACE  
hath extended to  
me, euen from be-  
fore I was knowne  
vnto you by face, and euer since  
hath continued them abundant-

A 3

ly



*The Epistle Dedicatory.*

ly without any my deserts: hath imboldened me (most reuerend Father in God) to Dedicate vnto your GRACE, and gracious protection, these my last labours in this cloud of witnessses of Gods truth. An argument it is vnto some, of some seeming difficultie, and a rough path vnto many vnusuall trode in, and therefore requireth a far more able meanes to smoothe the way then either my wit, or weake ability can any waies aford. That the Scriptures Genealogies are vaine: some that follow their owne vaine in preferring zeale before knowledge, would haue the Apostle to pronounce. Others (besides their authority, for that they are penned by Gods Spirit) account them vselesse and empty, either to bee knowne

*The Epistle Dedicatory.*

knowne or taught. To meete with both, my selfe of many thousands the least, haue affaid, first, in drawing the lineall descents of all the Tribes, and of e- uery family from first to last, to illustrate the text: and especially theirs of Iudahs, that lead vnto Christ. And now in this small treatise doe endeauour to shew their vses, both in the holy sto- ries, to whom they are staies, and in confirmation of Gods promises, to whom they are a great *cloud of witnesses*. But for my refuge against the oposers of this my so weak a performance, to whom shall I flie, but onely to your Grace, whom God and his Maiesty hath appointed to the helme of Christs ship in these Brittish seas. And who formerly was one of those re-

A 4 uerend



## *The Epistle Dedicatory.*

uerend Commissioners that ap-  
proued and authorised the  
publication of my draughts of  
the Scriptnres Genealogies vn-  
to the world. That I am not a  
Leuite I confesse, and farre vn-  
worthy to offer, or to come neer  
vnto the Altar, I acknowledge ;  
yet am I not thereby quite ex-  
empted from seruice, but am in-  
ioyned (as all others are) to la-  
bour, and to lay hand to the for-  
warding of Gods worke. For  
not onely the Leuites ministred  
to the prouision of the first Ta-  
bernacle, but euery one of them  
also (that were numbred from  
twenty yeers old and aboue, a-  
mong fixe hundred thousand,  
three thousand five hundred &  
fiftie men) did offer his halfe  
shekell for the setting forward  
of the *Sanctuary*. And for the in-  
crease

*The Epistle Dedicatory.*

crease of Gods treasure, the  
poore widdow did minister as  
well as the rich Pharisee. The  
seruant that had but one Talent  
in charge, for hiding that one  
was condemned, & the frutlesse  
fig-tree withered in one night.  
The very heathen man could  
say; That man is not borne one-  
ly for himselfe, & we know that  
all must labour in the Lords  
vine-yard, and not stand idle all  
the day. And sure I am that  
your GRACE, as another *Moses*,  
wisheth that all the people in  
the Host could prophesie with  
*Eldad & Medad*: & as Gods high  
Priest, continually shaketh the  
Censer of sweet prayers, for the  
wealth of his Zion, & peace of  
our Church: in whose hand I  
pray that *Aarons* rod may long  
bud, & that from your forehead  
may



*The Epistle Dedicatory.*

may long shine *Holinesse* to the Lord. That God therefore who hath indued your GRACE with many blessed graces in this mortall life, continue them long to his glory, your own comfort, and our consolation: and after your Pilgrimage in this vale of teares, crowne you in the life of immortality, to reigne with his Christ, and as a starre to shine among his elect and chosen children for euer.

*Your Graces in all most humble and dutifull seruises to bee commanded,*

JOHN SPEED.



## To the Christian Reader, Grace and Peace.



He holy ascents mounting into those sacred buildings, which are laid upon the foundations of the Prophets and Apostles, (Christ Iesus himselfe being the Corner stone) are the Times, the Persons, and the Places of the Scriptures Records, which are as strong staves, to mount into the historicall sight of the sacred Scriptures, as were the steps (though supported with twelue Lions) that led into Salomons Throne. Any of which either so laid or mistaken, hindreth the eye of some perfect object, that otherwise from them lye open to the sight: so no man can deny, but that in all humane descriptions, these are the sinewes of the narration; and in the sacred Text, these also are the Cement that couer together the well squared Stones in the Lords building, without noise or stroke, either of Axe or Hammer: And doe still make knowne, how sure by Text, the holy Spirit uttereth a uniforme truth. For the euent of Prophecies, falling in any Age, upon any Person, People, or Place, and meeting in the Center of a perfect performance; declares the constant accomplishment of Gods determined decrees, whether



## To the Christian Reader.

whether it be in his Justice upon the sons of reiecti-  
on and death, or in his mercy upon the children of E-  
lection and life, and are to the mind of the thirsting  
searcher, as the watersprings were to Davids heart:  
and more to be desired then the gold refined in the  
fier seauen times. The descents of the persons, the  
Genealogies annexed to the new translated Bible  
doe shew; and what part they beare for illustration of  
Scriptures, this present Treatise in some part doth  
witness; which, had it beene written with a more  
learned pen, would haue giuen (I know) farre more  
satisfaction, especially to such as thinke their doctrine  
condemned by the Apostle; or at least, of lesse use  
then other studies of Scripture. Upon which occasion,  
and the desire of others more moderately minded, these  
paines were undertaken and gone: wherein I haue  
rather chosen to confirme their uses in a continual dis-  
course, then to rippe up the assertions of an ignorant  
zeale: lest in opening the obiection, the opinion propo-  
sed proue little lesse then blasphemy: as Solon in his  
lawes forbare to mention the punishment for the mur-  
therers of Parents, lest in naming the Fact, the  
thoughts of the children might be corrupted. And al-  
beit I haue not curiously carued, but rather rough bew-  
en the stones to this worke (as the least labourer, and  
in the last houre of the day) yet the foundation being  
laid upon the sacred sure Text, cannot bee tempest-  
shaken, howsoeuer for manner and stile, it may bee  
found faultie, in the searching eyes of this learned age.  
And the thing especially aimed, How God became  
Man, and how the Immanuel Iesus was the Messia-  
h of the world, and King of the Iewes, beside  
the bo y Prophets many testimonies) the Iewish (Rab-  
b ins themselves apparantly grant: whose owne re-  
ports

## To the Christian Reader.

ports in their many Talmuds (as they are collected from the skilfull in that tongue) are here laid down, without any fainings or falsifyings of their Text.

Some Chapters in this second Edition are added unto the first, and the Chapters of the first somewhat enlarged with matters of like kind. The purpose of all is, to shew that God in Christ, <sup>f</sup> reconciled the world to himselfe. And that Christ is <sup>s</sup> the seed in whom the world shall be saued. In former ages reuealed <sup>h</sup> a farre off, as in a glasse darkly, and through <sup>i</sup> the vail of Moses. But in these <sup>k</sup> last times is seene of vs Gentiles in his humanity face to face: where the vaile of the old is withdrawne in the new. The search of both, in both is commanded, for therein saith God, <sup>l</sup> standeth thy life, and all must be meditated, for therein saith Moses, is not a <sup>m</sup> vaine word. And Christ giues the testimony, that <sup>n</sup> Heauen and earth shall passe, but not a iot or tittle of the word perish. It was Timothies commendations, that he had been studious in the holy Scriptures of a child. And the men of <sup>p</sup> Berea are named noble, for examining Pauls doctrine by the Scriptures. Let not then a fore-staled opinion of their hardnesse diswade thee from reading, nor a secured conceit, that many things in them doe not concerne thee, (the brand of that Iron that searcheth the conscience) for man liueth not by bread onely, but by euery <sup>q</sup> word that proceedeth out of the mouth of God. And in their learning (saith the Apostle) <sup>r</sup> thou shalt saue both thy selfe, and them that heare thee. Of which learning, the Primative Saints were so carefull, as <sup>s</sup> Saint Hieron recordeth: that even seely women contended which of them should learne most of the holy Scriptures with-  
out

<sup>f</sup> Col. 1. 20

<sup>s</sup> Gen. 3.

<sup>h</sup> 1 Cor 13

<sup>i</sup> 2 Cor. 3.

<sup>j</sup> 13.

<sup>k</sup> Heb. 1.

<sup>l</sup> Iosh. 1. 8.

<sup>m</sup> Deu. 32.

47.

<sup>n</sup> Ma. 5. 18

<sup>p</sup> Act. 17. 11

<sup>q</sup> Deu. 8. 3.

<sup>r</sup> Tim. 4. 16

<sup>s</sup> Hieronim  
Psal. 133.



To the Christian Reader.

our booke by heart. *And that* \* Taylors, Smiths, Weauers, Semsters, Deluers *and* Neatheardes, were so skilfull in the sacred Texts, *as* Theodorat writeth, that the most secret mysteries therein contained, were familiarly knowne vnto them. But not any so great as is the my<sup>st</sup>erie, that God became man nor more behoouefull to be knowne, then is his Humanity, in whose righteousnesse the Law is satisfied, and in his sufferings, the world reconciled. Vnto him therefore, the chiefe corner stone of this our building, be ascribed all<sup>t</sup> Praise, glory, wisdom, honour, and might: for whose comming in power to make all perfit, let vs with the wise Virgins, attend to enter the chamber of our Bride-groome Christ, in whom I rest euer thine,

IOHN SPEED.



## The Summe of the Chapters contained in this Treatise.

### Chap. 1.

**T**hat the holy Genealogies of the sacred Scriptures, are of great use, and being penned by Gods holy Spirit, ought of all to be knowne.

### Chap. 2.

That the names of the Fathers and Patriarks in the Scriptures Genealogies, doe lead vnto Christ.

### Chap. 3.

That the Scriptures Genealogies, are the Scriptures staies for Chronologie.

### Chap. 4.

That the Scriptures Genealogies, doe limit Daniels seuens, not to exceed 490 yeeres.

### Chap. 5.

Some difficult places of the Scriptures Genealogies explained. The difference of Saint Luke in the Greeke from Moses in the Hebrew. And Saint Mathews omission of foure Kings in his Catalogue examined, and resolved.

### Chap. 6.

That God became man, and from what men descended, the Scriptures Genealogies doe evidently shew.

### Chap. 7.

That Christ Iesus descended onely of Iudah, & tooke no part of his Humanity from Levi, neither by his Fathers nor Mothers.

Chap.



Chap. 8.

*That Salomons house was rent, and all his posterity utterly extinct long before the comming of Christ in his flesh, and that neither from Salomon, nor any of his successours, (the Kings of Iudah) Christ Iesus tooke any part of his Humanity.*

Chap. 9.

*How the Euangelists Saint Mathew, and Saint Luke doe agree, in recording Christ Iesus to bee the Son of Salomon by Law, and the Sonne of Nathan, by Nature*

Chap. 10.

*That Christ Iesus, by his naturall descent, was the onely immediate, and lawfull King of the Iewes, and that none other had any claime or title thereunto.*

Chap. 11.

*A touch of some Iewish and vaine Genealogies, which binder Truth, against which Saint Paul warneth, with an answer unto Master Liuelies Iewish obiections.*

Chap. 12.

*That according to the Scriptures of God, Christ came at the fulnesse of time in his flesh. And that in him all Genealogies of the sacred Scriptures are ended.*

*Errata.*

Page, 11. for doe. reade, did. p. 18. f. proceated, r. procreated. p. 59 in the margin. f. 830. yeares, r. 83. yeeres. p. 59. f. fasciulus, r. fasciculus. p. 59. f. achab, r. Rachab. p. 76. f. and r. nor. p. 78. f. translator, r. translators. p. 124. f. faithfull, r. faithlesse. p. 216. f. they doe, r. they doe it not. p. 230. f. speeches, r. speaks. p. 234. f. no other, r. another. p. 250 f. the faire. r. they faine. 241. f. hath bin. r. had bin.



# A CLOVD OF WITNESSES.

## CHAP. I.

*That the holy Genealogies of the sacred Scriptures are of great vse, and being penned by Gods holy Spirit, ought of all to be knowne.*

**T**Hat this subiect of the Scriptures sacred *Genealogies* may appeare to bee both holy and vsefull: before we enter into the particulars, let vs view the frame of the whole; how that frō the <sup>a</sup>seed of the woman in Paradise, where the first promise was made of our saluation, they leade vs to the Sonne of a <sup>b</sup>Virgine in *Bethlehem*, where the first appearance in our

B flesh

<sup>a</sup>Genes. 3.  
15.

<sup>b</sup>Mat. 2. 1.



flesh was of him that wrought our saluation.

<sup>a</sup>Ex. 31. 18

<sup>b</sup>Genes. 5.

<sup>c</sup>Ios. 13. 1.

Betwixt which persons and times God himselfe was the *Recorder*, and with that <sup>a</sup> finger that first writ the Law, led the hand of *Moses* to name from <sup>b</sup> father to sonne, the persons produced: euen from *Adam*, that fell from a pleasurable Garden of rest, vnto *Ioshuah*, that led and set the people in a pleasurable<sup>c</sup> land of rest; being thirtie generations in a direct line, besides their collaterals.

<sup>d</sup>Ge. 5. 29.

<sup>e</sup>Ge. 17. 4.

Gen. 12. 3.

<sup>f</sup>2. Sam. 7.

13.

In all which, the promises of God appeared, that was made to man in his *Christ*: In <sup>d</sup> *Noah*, the comfort that the world in him should enioy. In <sup>e</sup> *Abraham*, the Promise, that the world in him should be blessed. And in <sup>f</sup> *Dauid*, the sonne, and King, that should raigne euerlastingly.

All which things the *Genealogies* doe testifie, and we know that their testimonie is true: and how carefully their pedegrees haue been kept, wee see still recorded by the holy Ghosts writ.

In *Moses*, all of them euen vnto himselfe:

himselfe; and where *Moses* left, the Writer of *Ruth* doth continue the vnto *Danid*. And *Danids* sonnes likewise, both Kings and collaterals, are most exactly registred, and for the most part, with their matches, and mothers, out of seuerall Tribes named, whilest that stem of kings bare any branches.

And the care of preserving the holy *Genealogies*, the holy Ghosts pen hath well shewed in the first booke of the *Chronicles*, where the first nine Chapters doth affoord in a manner no other matter, besides the rehearsal of the generations from *Adam* to those times. As the like is done for the present, by the books of the *Chronicles*, of Kings and the Prophets, vntill the *Captiuitie* of *Babylon* cut off their Kings, and the glory of *Indah* became thereby eclipsed.

Notwithstanding, in the times of the later Prophets, the like providence is continued, by preserving the Lights of the holy *Genealogies* alive, when the holy Spirit in the pens of *Ezra* the Scribe, & of *Nehemiah*

*Rut. 4. 20*

*1. Cor. 1. &c.*

*Ezra 1. 2.*



<sup>a</sup> Nehe. 7.  
&c.  
\* Nehem.  
12, 11.

the Prince, their memorials and pe-  
degrees were recorded vnto <sup>a</sup> *Iaddua*  
the High Priest, in the dayes of great  
\* *Alexander*; where ended the Storie  
of the old Testament.

<sup>b</sup> Mat. I. I

And in the New, the holy *Genealo-  
gies* are set euen in the frontispice  
thereof, and the first text read in the  
Gospel is, <sup>b</sup> *The Booke of the generation  
of Iesus Christ, the Sonne of David, the  
Sonne of Abraham.*

<sup>c</sup> Apo. I. 8.

<sup>d</sup> Rom. II.

36.

<sup>e</sup> Mat. 21.

24.

<sup>f</sup> Gen. 28.

12.

Which well considered, if nothing  
else could moue a reuerend desire to  
studie them, yet at leastwise should  
it moue a trembling feare to despise  
them; seeing that *Christ* is the sub-  
iect of that diuine text, the <sup>c</sup> *Alpha &  
Omega*, through <sup>d</sup> whom they were  
writ; and the <sup>e</sup> *Stone* that brufeth his  
contemners to powder.

*Genealogies* then, being the first  
step laid in the new Testament, are  
for vse the first step that mounteth  
from earth vnto heauen, as <sup>f</sup> *Iacobs*  
Ladder did reach, by which the great  
*Archangell Christ* from the top de-  
scended, vnto the lowest staffe, the  
Tabernacle of our flesh.

In

In them wee see the dispercions of Families in the peopleing of the World, and in them the gouernment of the World when it was peopled. In them the state of the holy and sincere worshippers of God; and in them the wicked Idolaters and profaners of all his waies. Briefly, in them we see both the builders and pullers downe of the walles of *Sion*; Gods mercy euer extended vpon his chosen, the blessed; and his wrath euer seuerer vpon the reiected, the cursed.

For from *Cain* to *Lamech*, his seueritie continued; through *Ham*, *Canaan*, *Nimrod*, *Amalek*, *Ismael* & *E-sau*, it followed; which last found no repentance, though hee sought it carefully with teares: and *Agrippa* his last, was but almost perswaded to become a Christian.

Wheras cōtrariwise, the elect were led by Gods *Angell* through *Canaan*, *Egypt*, the Red Sea, and the Wildernesse, vnto *Canaan* their rest; where *Sion* became the Lords delight, Ierusalem his chosen *P Citie*, and the

Gen. 4.

11.

2 Gen. 9. 25

\* Gen. 10. 9

\* Exod. 17.

6.

\* Ge. 16 12

1 Heb. 12.

17.

k Acts 26.

28.

n Exod. 23

20.

o P sal. 78.

68.

p 2 Chron.

6. 6.



Lords Temple, the very gate of heaven.

Vnto which, without respect of Countrey, Person, or Tribe, whether Jew or *Gentile*, they that looked with the eye of fauour, were againe of God fauoured; as <sup>a</sup>*Salomon* prayed for.

<sup>a</sup>1. King. 8.

<sup>b</sup>1. Ki. 5. 7.

<sup>c</sup>Luk. 11. 31

<sup>d</sup>Ier. 38. 7.

<sup>e</sup>Esa. 45. 1.

<sup>f</sup>2. Chron.

36. 22.

<sup>g</sup>Ezra 6. 1.

<sup>h</sup>2. King. 5.

14.

<sup>i</sup>Luk. 4. 26

<sup>k</sup>Mar 7. 26

<sup>l</sup>Act. 8. 27.

<sup>m</sup>Luk. 17.

16.

<sup>n</sup>Act. 10. 4.

Such were <sup>b</sup>*Hiram* king of *Tyrus*, that forwarded the building of the Temple: the <sup>c</sup>Queene of *Sheba*, that came from the vtmost parts of the earth, to heare the wisdome of *Salomon*: <sup>d</sup>*Ebedmelech* the *Black-more*, that pitied *Jeremiah*, and drew him out of the Dungeon. <sup>e</sup>*Cyrus* the Lords annointed, that released <sup>f</sup>*Babylons Captiuitie*: and <sup>g</sup>*Darius*, King of *Persia*, that fauored & forwarded the work of the second Temple. Againe, the healed <sup>h</sup>*Naaman* was a *Syrian*: the <sup>i</sup>Widow of *Sarepta* was a *Sidonian*, the suppliant <sup>k</sup>woman was a *Greeke*, a *Syro-phenician*: <sup>l</sup>*Candaces Eunuch* was an *Ethiopian*: the censed <sup>m</sup>Leper was a *Samaritan*; and <sup>n</sup>*Cornelius* was Captaine of the *Italian Band*. And this made *Peter* to confesse and say, that  
God

God is no respecter of persons, but in euery Nation, he that feareth him, and worketh righteousness, is accepted with him.

Search then the <sup>o</sup> Scriptures, for they testifie of *Christ*; and as hee is sought for, so is he found: but no where more fully, then in the sacred *Genealogies*; which through seuentie five generations shew him to be the seed promised to subdue *Satan*: the iust age of <sup>p</sup> *Abrahams* life when he receiued the promise of seed, in whom the World should be saued.

He is the <sup>q</sup> Light and Life of the World: let vs seeke him therefore whilest it is day, for the night cometh when no man can work<sup>r</sup>.

*Saul* in seeking <sup>f</sup> *Asses*, found a *Crowne*; and we in seeking the *Messiah*, shall find an immortall *Kingdome*. Happy are they that so seeke, and so finde: for God is a rewarder of them that seeke him<sup>r</sup>.

• Ioh. 5.39

P Ge. 12.4

q Ioh. 1.9

r Ioh. 1.18

f I. Sam. 9.

t Heb. 11.6



## CHAP. II.

*That the Names of the Fathers and Patriarkes in the Scriptures Genealogies, doe leade vnto Christ.*

**M**oses ready to goe the way of all flesh, in his last Booke, and leauetaking of his brethren the *Israelites*, among many other documents to them deliuered, gaue this precept continually to be followed; *That the children should aske their fathers concerning the Lords Couenants, euen since the day that man was created vpon the earth.* And the disputer in *Iob*, from the same text giuerh the reason; *For we are but of yesterday, and know nothing, because (saith he) our daies are a shadow vpon the earth.*

If then from the wise, wisdome is to be had, what truer can be gotten, then from the ancient *Patriarkes, Fathers, and high Saints*, both before and after

<sup>a</sup> Deut. 4.

32.

Moses his  
precept  
touching  
Gods cove-  
nant.

<sup>b</sup> Iob 8.8.

after the flood; they being the *Parents* of *Christ*, and the patterns of all true holinesse. The former for length of dayes, and holy conuersations are best able to instruct vs, & ought chiefly to be knowne of vs, for the parents of all Nations vpon the earth.

Whose Religion and seruice to their God *Iehouah*, their sacrificing declareth, and the prophetical naming of their sonnes sufficiently sheweth, what hope they had of the other, and how vaine they held this transitory world.

For *Adam* no sooner had <sup>c</sup> *Cain*, a possession, but forthwith was borne to him *Abel* a vanitie, and therefore his third sonne in name was *Seth*, a setled foundation vpon the *Rocke Christ*. And *Seth* knowing the sinnes that should be wrought by the *Sonnes* of the holy *Stem*, whē they for beauties sake should match with the profane (but faire) daughters of *Cains* race, named his sonne *Enos* the sorrowfull, as foreseeing the heauie relapse in religion, and <sup>d</sup> *the turning of the*

*True wisdom gathered from the first Fathers.*

<sup>c</sup> *Gen. 4.*

*The Fathers were faithfull, and all of them Prophets.*

<sup>d</sup> *Iude 1.*



• Numb. 25  
1. 9.

The resur-  
rection fi-  
gured.

the grace of God into wantonneſſe: as vp-  
on the like ſtumbling blocke the *Iſ-  
raelites* fell, when e twentieth foure  
thouſand fell vnder the plague of  
death, for the like wantonnes with  
the daughters of *Moab*.

Vnto *Enos* was borne *Cainan* the  
Contrite; and vnto him *Mahalaleel*  
the praiſe-God; whoſe ſonne was  
*Iared* the lowly, and his ſonne *Enoch*  
the Conſecrated; a figure of the re-  
ſurrection, by the tranſlation of his  
earthly body into heauen from the  
ſociety of men, and the world. His  
ſonne was *Methuſelah* the ſpeare-  
death; and his, *Lamech* the heart-  
wounded: who fore-ſeeing the ge-  
nerall deluge, named his ſonne *Noah*  
the Comforter, that ſhould reſtore  
the earth which God had curſed, and  
re-people the world, which for ſinne  
was drowned.

And the like appellations had the  
Fathers after the Floud, when the  
yeeres of their liues were cut ſhorter  
by the halfe: for *Sem* the ſecond ſon  
of *Noah*, was named Renowne, who  
in his name *Melchizedek* is renow-  
ned

ned indeed, being the first King and Priest mentioned in the world, and the figure of *Christ* in them both. His sonne *Arphaxad* was a Healer, and his sonne *Sale*, a spoiler; his sonne *Heber*, a Pilgrim, and his sonne *Peleg* a Diuision, and so consequently of all the rest.

*Melchisedech the first King and Priest in the world.*

Where, by the very names of these *Patriarkes* and *Fathers*, an hystoricall narration may bee made vnto the *Messiah* himselfe, who was *Iesus* the *Saniour*, & the *Emanuel*, God with vs.

*All the Fathers leade vnto Christ.*

Then let vs not thinke, that these names of *Christ* his Parents (or others vpon occasions giuen or changed) fell from the mouthes of these *Patriarkes*, as lots fall from the lappe; but rather doe those Prophets fore-seeing *Christ* to come, met him with their thankfull remembrances, and saw his daies a farre off, and reioyced.

*All the Fathers by faith saw Christ.*

These **E**tymologies then leade vs vnto the *Messiah*, as the *Starre* did the *Wise-men* vnto *Christ*; wherein if our dull apprehensions fall too short (as who can comprehend the full mystery



2 Cor. 4.  
6.

mystery that God would become man in the flesh) where we vnderstand, let vs reioyce and bee thankfull; and where wee vnderstand not, let vs pray for his Spirit, that our darknes may be made light in Christ.

### CHAP. III.

*That the Scriptures Genealogies are the Scriptures staies for Chronology.*



AS then the names of these *Fathers* affoord great light to the sacred stories, and heavenly moisture to the thirsting *Searcher*: So are their dayes the bounds of the yeere, and their liues, the measure of time and of the *Sunnes* course: for neither by the motions of the *Planets*, nor circle of the *Moone*, the *Sunne* was obserued to passe the twelue *Signes* in the *Zodiacke*: for two thousand eighty three yeeres continuance; but onely and altogether by the liues of those first *Patriarkes* for many generations successiuely. This glory God gaue to the

*The motiōs  
of the hea-  
uens known  
onely by the  
liues of the  
Fathers.*

parents of his *Son*, that so long as they held him for their *God Iehouah*, and with true worship honoured him aright, so long that most excellent creature the *Sunne* (the beauty of the heauens, and the delight of the world) gaue place for his measurings to these earthly men. For no otherwise was the world calculated, then by this threefolde accounts of *begettings, ages, and deaths* of the first nineteene Fathers before, and after the flood: which account is of such strength, as the & threefold cord of *Salomon* is not so strong.

As for example, *Adam* at an hundred and thirty yeeres of his life begat *Seth*, and liued after his birth eight hundred, and died aged nine hundred and thirty yeeres. *Seth* at an hundred and five, begot *Enos*, he liued after his birth eight hundred and seuen, and died aged nine hundred and twelue yeeres. *Enos* liued ninety yeeres, and begot *Cainan*, and liued after hee had begot *Cainan* eight hundred and fifteene yeers: so all the dayes of *Enos* were  
nin e

*The holy Patriarks glory in the former ages.*

*The worlds calculation onely by the Fathers.*

& Eccles. 4.  
12.

*The tripple accounts of the Patriarks.*



nine hundred and five yeeres: and so of all the rest vnto *Terah* the Father of *Abraham*.

<sup>g</sup> Iosh. 24.  
2.

The glory  
of the  
worlds  
computa-  
tion taken  
from the  
Fathers.

<sup>a</sup> Gal. 3 17

<sup>b</sup> 1 Kings

6. 1.

<sup>c</sup> 1 Kings

11. 42.

<sup>d</sup> Ezech. 4

2. 5.

<sup>e</sup> Jer. 25.

11.

<sup>f</sup> Dan. 9.

24.

But <sup>g</sup> *Terah* falling to Idolatrie with the rest of the profane beyond the River, besides that note of infamie, to be the first of the holy Lyne that serued *strange gods*; was the last of that Lyne that measured the Sunnes course, and had that honour for computation taken from him, as one vnworthy to direct the light of the world, being fallen into darke Idolatry himselfe: and God from that time tied the summe of times in holier bands; as from the *promise* to the <sup>a</sup> *Law*, from the *Law* to the building of the <sup>b</sup> *Temple*, from thence to the *Kingdomes diuision* <sup>c</sup>, and their continuance, by *Ezekiels* <sup>d</sup> siege and sleep, to the destruction of the *Temple*: thence to the end of <sup>e</sup> *Babels* captiuitie: and lastly thence, to the eternall liberty bought with the bloud and death of our <sup>f</sup> *Messiah Christ*.

But *God* in Iustice euer remembering mercy, hath not so eclipsed these holy Fathers renowne, as to stand

stand naked for vse in the computations following; but hath rather set them for *Stones* in times buildings, to giue the luster of truth in the *Theologicall Chronicle* of his sacred decrees, and hath made them Iudges, how the times set by himselfe, fell in *number, weight, and measure.*

For in the sweete promises to *Abraham*, that *his seed* should inherit the *Land of Canaan*, this pill of bitter digestion came in; that they <sup>h</sup> should be afflicted in a strange Land, the space of *four hundred yeeres*, and those expired, in the *fourth generation* they should be deliuered. Now the most noted affliction, was the thraldome of *Egypt*, vnder the burdens of brick and clay; and the deliuey from that *Iron furnace*, was as faithfully accomplished, and as mightily performed in the *fourth generation* of *Israels* sons. For of *Indabs* tribe, *Hexron* was one that went downe into *Egypt*, and *Nahshon* the fourth in descent, was a Prince in the *Wildernesse*. So likewise of *Leui*, *Kobath* was one of the seauentie soules: and his fourth *E-*  
*leazer*

5 Gen. 15.  
13.

h Gen. 15.  
13.

The promise for  
deliuei<sup>ce</sup>  
accomplished in  
the fourth  
generati<sup>on</sup>  
on.



leazer diuided the Land.

P Exod. 12

Moses his  
meaning  
expounded.

9 Gal. 3. 17

The promise  
40 yeeres  
before the  
Law.

a Gen. 12.

4.

b Gen. 21.

5.

c Gen. 25.

26.

d Gen. 47.

9.

\* Polichro.  
lib. 2. cap.

12.

Halfe the  
yeers of the  
promise was

Againe, the dwelling of the children of Israel in Egypt (as Moses to some seemeth to auerre) was foure hundred and thirty yeers. But the Apostle Saint Paul, who wrote by the same spirit, to proue grace before workes, maketh the number no more betwixt the promise and the Law: now wee know that the Law was giuen immediately vpon the departure of Israel out of Egypt, in the wildernesse of Sinai: as also that the halfe of those yeeres were fully expired, before that Israel came to dwell in Egypt.

For Abraham at a seuentie five receiued the promise, and at an hundred of his life (which was twenty five yeeres after) Isaac<sup>b</sup> was borne: Isaac at fixty<sup>c</sup> begot Iacob, and Iacob was an d 30. when he came before Pharaoh: all which added together, make but halfe the number, euen \* two hundred and fiftene.

Thus then by the sacred Genealogies (the sure foundations of holy stories) wee are taught how to reade

Moses

*Moses* with vnderstanding, who in these foure hundred & thirty yeeres, doth include the peregrinations, afflictions, and dwellings of *Abraham*, *Isaac*, and *Jacob*, in the Land of *Canaan*, with the *Israe*lites sojourning in *Egypt*.

spent befor<sup>e</sup>  
the *Israe*-  
lites went  
into *Egypt*.

And so the *Septuagints* doe interpret the Text: *The dwelling* (say they) *of the children of Israel which dwelt in Egypt, and in the Land of Canaan, both they and their Fathers, was foure hundred and thirty yeeres.* And in the same words doth <sup>a</sup> *Augustine* expound it, as <sup>\*</sup> *Iosephus* likewise before him had done.

The *Septu-*  
agints ex-  
position of  
*Moses*.

<sup>a</sup> Aug.  
quest. 47.  
in *Exodū*.  
<sup>\*</sup> *Ioseph.*  
*Antiq. lib.*  
2. cap. 6.

The mistaking of this, hath bene a *Gordius* knot vnto many, and hath troubled *Genebrard* not a little to vnloose, who to defend the Latine bad translation, rather will haue *Moses* to omit some of his owne Ancestors in his Text, then that their Text should therein be faulty.

But neuer any *Hebrew*, *Greeke*, or *Latine*, euer set *Moses* further from *Abraham*, then the seauenth; nor is this obiection of greater force of the

C

impos-



impossibility, that from seuenty persons onely, fixe hundred thousand men, besides women and children, should bee proceated within the compasse of two hundred and fiftene yeeres.

For if we consider the wonderful increase of *Israel* in *Egypt*, who abundantly multiplied, and waxed exceeding many, so that the Land (saith the Text) was filled with them: and that from seauenty persons, all of them able, and apt for generation, we shal find it nothing so strange.

But stranger had it beene, if *Israels* abode had beene in *Egypt*, fully foure hundred and thirty yeeres, with no greater increase, God promising to multiply that seede of *Abraham* as the starres of Heauen, and the dust of the earth.

For in the like space of foure hundred and thirty yeeres, the World from the floud was replenished onely by three persons, *Japhet*, *Sem*, and *Ham*, with farre greater increase. For in *Abrahams* story we reade, of the preparation of nine Kings, and

Gen. 22,  
17.

Gen. 14.

of fixe Nations in *Canaan*, and the Countries adiacent.

And that the earth was peopled and replenished both continent, and Ilands long before, wee see, by the dispersions of *Noahs* sonnes through the world; neither doth the Text being aduisedly read, inforce any such continuance in *Egypt*: for thus doth *Moses* write, and our last translation reade: *The sojourning of the children of Israel, who dwelt in Egypt, was foure hundred and thirty yeeres.*

But that the *Israelites* dwelt not in *Egypt* foure hundred and thirty yeeres, as *Genebrard* vnderstandeth *Moses*, a second foundation by the holy *Genealogies* is laid: for <sup>a</sup> *Kobath* accompanied *Iacob* into *Egypt*, and his sonne was <sup>b</sup> *Amram*, and his son *Moses*.

Then seeing *Kobath* is the enterer, and *Moses* the departer, the time cannot extend to foure hundred and thirty yeeres: for *Kobath* liued but one hundred thirty three yeeres: <sup>c</sup> *Amram* his sonne, but one hundred thirty seuen; and *Moses* his son was

Exod. 12.  
40.

*The Israelites dwelt not in Egypt 430 yeeres.*

<sup>a</sup> Gen. 46.  
11.

<sup>b</sup> Exod. 6.  
18, 20.

<sup>c</sup> Exod. 6.  
20.



eighty at the departure. All which added together, make but three hundred and fifty, and yet some of them also must bee deducted where they liued together. These ages therefore are so sure and true witnesses of *Moses* his meaning, that *Genebrard* mistaking it, affirmeth some betwixt *Kobath* and *Moses* to bee omitted. To such extremity *Genealogies* enforceth.

*Iochebed*  
the daughter  
of *Leui*,  
and mother  
of *Moses*.

And yet further to illustrate the text for story, a weake woman may serue to support the truth: namely, *Iochebed* the mother of *Moses*, who was the immediate daughter of *Leui*, borne vnto him in *Egypt*, by *Elishabah* his wife: *Nom.* 26. 59. Now the life of *Leui* extended but to one hundred thirty seuen yeeres; *Exod.* 6. 16. whereof forty three were spent before hee came into *Egypt*, which thus may be collected.

*Leui* his  
age gathered  
by *Ioseph*.

*Leui* was borne of *Leah*, in the third yeere of the second seuen, of *Iacobs* seruice with *Laban*; in the end of which seauen, *Ioseph* also was borne: *Gen.* 30. 25. & *Chap.* 31. 41.

So

So that *Ioseph* is but foure yeeres younger then *Leui*. Now *Iosephs* age at his expounding of *Pharaohs* dreame, was thirty: *Gen. 41. 46.* And thence the seauen yeeres of plenty, and the two of famine were expired; *Gen. 45. 6.* So that *Ioseph* was aged when his Father and bretheren came into *Egypt*, thirty nine yeeres, and *Leui* his elder, was at that time forty three: whose continuance then in *Egypt* must be ninety foure yeeres; for ninety foure added to forty three, make one hundred thirty seauen, his whole age to his death: before which time it is manifest *Iochebed* (his daughter) must bee borne, or be begotten.

Now if the abode in *Egypt* were fully foure hundred & thirty yeeres, then three hundred thirty six yeeres after *Leui* his death, must be the departure thence; but so long a time by *Iochebeds* age cannot be granted: for she being borne but ninety foure yeeres after the first entrance, and liuing to beare a sonne, but eighty yeeres before the departure; the time

*Leui his age when he came in- to Egypt.*



Iochebeds  
age disannul-  
leth the  
430 yeeres  
abode in E-  
gypt.

The Pere-  
grinations  
of the Pa-  
triarks, and  
the abode  
in Egypt  
together,  
make 430  
yeeres.

betwixt the death of her father, and the birth of her sonne, must be the age of her owne life: for had shee beene borne the day of her fathers death, which is not likely, and had died the day of her sonnes birth, which wee know is contrary, yet must shee haue beene two hundred fifty and sixe yeeres old when shee bare *Moses*. A time by much too long for weomen to conceiue, and her age farre vnfit to giue sucke, or to bee chosen a fit nurse for a Kings daughters sonne.

And therefore it is certainly gathered by these ho'y *Genealogies*, that the peregrinations of the Patriarks, *Abraham*, *Isaac*, and *Iacob*, for the space of two hundred and fiftene yeeres, must be accounted with the time of the continuance in *Egypt*, both which together make the sum of foure hundred and thirty.

What lights therefore *Genealogies* are for history, let these here alleaged stand for witnesses, wherein I appeale to the gaine-sayers themselves, whether any text bee forced contra-

3.  
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contrary to the true meaning.

CHAP. IIII.

*That the Scriptures Genealogies doe  
limit Daniels Sevens not to ex-  
ceede 490 yeeres.*

**H**E like vse and vtility  
shall we find in the suc-  
ceeding times of the  
sacred Records: and  
most especially in that  
which concerneth vs most; namely,  
the time mentioned in *Daniel*, which  
foreshewed the death of the true  
*Lambe Christ*, vnto whom all the sa-  
crifices of the Law pointed, and in  
whom all the *Leuiticall* rites ended,  
he being our high *Priest*, farre aboue  
*Aarons* order.

Now among many other male-  
dictions threatned for the breach of  
the Law, this was one, <sup>2</sup> that the  
*Land should lie waste to pay her Sab-  
baths* of rest. Which time of waste,  
the Prophet *Jeremy* affirmeth to haue

<sup>2</sup> *Leuit. 26*  
34.



<sup>b</sup> Jer. 25. 1.  
11.

<sup>c</sup> Jer. 27. 7.

Daniel his  
prayer upon  
occasion of  
Jeremies  
prophecie.

<sup>d</sup> Dan. 9.  
24.

Daniels  
seuens di-  
uided into  
three parts.

beene seuentie yeeres, and doth be-  
gin their account in <sup>b</sup> the first yeere  
of Nebuchadnezzar King of Babel,  
from whence <sup>c</sup> all nations should serue  
him, his sonne, and sonnes sonne, the space  
of seuentie yeeres: which expired in  
the third of Belshazzar, and first yeere  
of King Cyrus, when the raigne of the  
Kingdome of Persia beganne, as it is in  
2 Chron. 36. 20. 22.

Vpon which Text of *Jeremie*, Da-  
niel tooke his occasion of Prayer for  
their deliuerance, and the Lord was  
as ready to accomplish his promise,  
who sending his Angell euen in the  
same moment, certified him, that  
whilest his supplications were in making,  
<sup>d</sup> the Decree of deliuerance was in deter-  
mining; and that not onely from Ba-  
bels seuentie yeeres captiuitie: but  
also thence after seuentie times seuen  
should bee a full deliuerance from  
spiritual thraldome, by the doctrine  
and death of the *Messiah*.

These seuentie seuens *Gabriel* diuideth  
into 3. parts, as followeth. 1. To the  
rebuilding of the City, and building  
the second Temple, seuen seuens. Se-  
condly,

condly, *Sixty two sevens*, wherein a silence for Prophecie, the want of fier from heauen, & the *Vrim* and *Thummim* should be had. And thirdly, one *seven*, in the *halfe* whereof *Christ* should confirme the *Couenant* for many, and in the end thereof, should seale vp mans redemption by his death and passion.

Notwithstanding, this tripple account, and plainnesse of Chronologie (which the Angell aimeth at, as to the true period of times fulnesse) hath beene troubled with the vncertaine computations both of Iewes and Christians, who haue both shrunke and tentered them from the iust number of foure hundred and ninety yeeres; which seuentie seuens make in their owne propriety.

For some will haue them to containe no fixed certaine time at all, but rather thinke they were spoken vnto *Daniel*; as *Christ* spake vnto *Peter* in forgiuing his brothers offences; *I say not vnto thee vnto seauen times, but vnto seuentie times seuen times*: or as his, that doth begin them fifty yeeres

*Daniels se-  
uens miscast*

*D. R. in  
M. S.*

*Mat. 18.  
22.*



\* Hieron  
upō Dan. 9.

Daniels  
seuens mis-  
taken.

\* Origen  
hom. 29.  
upon Mat.

Ezra 6. 1.  
Ezra 7. 12.  
Nehem. 2.

yeeres before *Babels* fall, and ends them towards the dissolution of the world, \* as *Hierome* citeth *Hypolitus* to haue done: or if any certainty be in them, yet such it is, as may rather dazell the eye vnto dimmer darknesse, then illuminate the vnderstanding with brighter knowledge, if we will lend our eares vnto *Origen*; who vnderstandeth these weekes, not to be weekes of seauen yeeres, but of ten times seauen, \* for euery yeere taking ten, and doth beginne their reckoning from the beginning of the world; so that seuentie weeks should make foure thousand nine hundred yeeres from the creation vnto *Christ*: and some beginne them at the natiuity of *Christ*, and continueth them vnto the end of the World, as *Apollianus* hath done.

Others that allow their certainty and propriety of the Angels speech, yet doe differ in assigning their beginnings and endings; because three other edicts are mentioned in *Ezra* and *Nehemiah*, besides that of *Cyrus*: and yet wheresoeuer they beginne them,

them, they still bring their endings, either at the birth of *Christ* in the time of *Herod*, or at the death of *Christ*, in the raigne of *Tiberius*; as *Lord Plessie* hath well obserued.

That they beganne when *Babels* Kingdome ended, is most manifest by *Ieremiab* the Prophet, where hee saith; *f Thus saith the Lord, after seventy yeeres bee accomplished at Babel, I will visit you, and performe my good promises towards you, and cause you to returne to this place.* And by the last Chapter of the second of *Chronicles*, where it is said; *g In the first yeere of Cyrus, King of Persia, (when the word of the Lord spoken by the mouth of Ieremiab was finished) the Lord stirred up the spirit of Cyrus, King of Persia, and hee made a Proclamation through all his Kingdome, and also by writing, saying; Thus saith Cyrus King of Persia, all the Kingdomes of the Earth hath the Lord God of Heauen giuen mee, and hee hath commanded mee to build him a house in Ierusalem, that is, in Iudah: who is among you of all his people, with whom the Lord his God is, let him goe up.*

And

\* *True Religion, chap. 29.*

*Daniels seuens began in the first yeere of Cyrus.*

*f Ier. 29. 10*

*g 2 Ch. 36. 22. 23.*



The *Edicts* of *Cyrus* successors, but confirmations of his.

<sup>b</sup> *Ezra* 6.1

*Daniels* *seuens* ended at *Christs* death.

<sup>i</sup> *Ier.* 27.7.

And the other *Edicts* made by *Darius*, and *Artaxerxes*, successors to *Cyrus*; are but confirmations of this his *Edict*, and not new *Edicts* made from which these *seuens* might have their beginnings: for so the <sup>h</sup> *Records* layed up in the Library at *Babel*, and searched at the command of *Darius* doth signifie, where in a volume it was thus written as a memoriall: In the first yeere of King *Cyrus*, King *Cyrus* made a decree for the house of God in *Jerusalem*, &c.

And that they ended at the death of *Christ*, when sinnes were sealed up, and iniquity reconciled by the anointing of the holy of *Holies*, is manifest both by a definite and certaine number in themselves assigned, namely, *seuentie seuens*: as also by a definite number multiplied from other *Seuens* thus. *Ieremiab* had shewed the *seuentie yeeres* captiuitie, wherein they were <sup>i</sup> to serue the King of *Babel*, his sonne, and his sonnes sonne; which exactly fell so, and were expired at *Daniels* prayer; and thence, being multiplied ten times more, do bring

ys to the certaine time of *Christs*  
death, and make foure hundred and  
ninety yeeres.

Againe, those multiplied yeeres  
eing diuided into parts definite,  
pproue the whole certaine; and the  
first, and last falling accordingly,  
make that time, to point out his  
time, for whom time was ordained.

For the first *Seuen*. The *Iewes* ob-  
jection against *Christ*, that *forty fixe*  
*yeers the Temple was in building; Ioh. 2.*

*30.* and the three of hinderance since  
*Cyrus* his *Edict*, make that number  
certaine, euen *seuen Sevens*, or forty

ine yeers, whereof more hereafter.  
And that the last were as exactly

accomplished from the *baptisme* of  
*Christ* vnto his death, euen *halfe a se-*

*uen* of yeeres, by the foure *Passioners*  
celebrated by himselfe (in the last

whereof hee died) is apparant by  
the Euangelists records, and by the

ancient affirmed to bee the three  
yeers and a halfe of *Christ* his prea-

ching to confirme the couenant; vn-  
to the which time <sup>k</sup> *the Time, Times,*

*and halfe a Time* in the *Apocalips* is  
allu-

*Foure Pas-*  
*sioners me-*  
*tioned in*  
*Iohn. The*  
*first in cha.*  
*2. 13. the*  
*second in*  
*chap. 5. 1.*  
*the third in*  
*chap. 6. 4.*  
*the fourth*  
*in chapters*  
*11. & 13.*  
*& 18.*

<sup>k</sup> *Reu. 12.*  
*14.*



alluded vnto by many Interpreter  
And had those *seuentie seuens*, or yee  
of the Angels predicted for Chr  
his preaching and death, beene v  
certaine, the Iewes had not been  
so iustly taxed for more neglig  
obseruers of time, then were t  
1 Oxe, or the *Asse*, the *Storke*, th  
Turtle, the Crane, or the *Swallow*  
neither had beene so blame-worth  
of times ignorance for their ow  
visitations.

<sup>1</sup> Eloy 1.3.  
<sup>m</sup> Ier. 8.7.

<sup>n</sup> Luk. 19  
11.  
Daniels  
*Seuens the  
only Chro-  
nicle to the  
new Testa-  
ment.*

• Rom. 13.  
36.

Moreouer, had these *Seuentie S  
uens* beene vncertaine, then the a  
ceptable yeere of *Iubile* had not b  
so certainly expected, as in *Lu*  
wee see it was: neither had any ce  
taine *Chronology* continued from t  
old, vnto the new Testament. An  
what should moue the holy Gho  
so carefully to keepe and contin  
a true *Chronology* of cuery partic  
lar story, from the first creation, v  
to the first yeere of *Cyrus*, and the  
breake it off; especially considerin  
that all times led vnto *Christ*, o  
*whom, through whom, and for whom*  
*were all things writ that were writ,*  
who

*whom bee glory for ever and ever, A-  
men.*

Thus much being spoken of their beginnings and endings, let vs now come to the accounts therein contained, and for the better vnderstanding, follow the yeeres of the Kingdomes whercin they fell, beginning at the last, and ascending to the first, in which, and whose raignes the most doubts fall.

The *Roman* Writers set *Christs* death in the eighteenth of the Emperour *Tiberius*, and his birth in the forty two of *Augustus*, whose whole raigne was fiftie sixe yeeres: so that by them *Christ* his age is made to be vpon thirty three yeeres. And both *Romans* and *Greekes* reckon betwixt the first of *Augustus*, and the last of *Alexander*, two hundred and eightie yeeres; namely, seuenty *Olympiads*: for *Alexander* died in the 114. *Olympiad*, and *Augustus* began his raigne in the 184.

But the *Grecian Monarchy* began sixe yeeres before the death of *Alexander*, by the slaughter of *Darius*, as all

*In what  
Monarchies  
Daniels  
Seuens  
fell.*

*Clem. A-  
lex. Strom.  
1.*

*Alexan-  
ders death  
280. yeeres  
before Au-  
gustus his  
raigne.*

*The Grecian  
Monarchy  
began  
at the  
slaughter of  
Darius.*



The Greci-  
an Monar-  
chy contin-  
ued 300.  
yeeres.

Ro-  
mans }  
60  
Gre-  
cians } 490  
300  
Per-  
sians }  
130

all Authors acknowledge, and ended with the death of *Cleopatra* Queene of *Egypt*, being the last of his successours, in the fourteenth yeere of *Augustus*; as by the raignes of the *Ptolomies* are generally gathered. Which number sixe before *Alexanders* death, and foureteene likewise after *Augustus* his beginning, being added to 280. make the number to bee compleat three hundred yeeres: the whole and exact time of the *Grecian Monarchy*.

And the *Romans* raigne from the fourteenth of *Augustus*, vnto the death of *Christ the Messiah*, (where the last *Seven* of the *Seventy* ended) by the remainder of *Augustus* his raigne (which was forty two yeeres more) and eightene likewise expired vnder *Tiberius*, is most apparant that sixty yeeres of the *Roman* gouernment were spent; which being added to the three hundred of the *Grecians*, both together make three hundred and sixty. So that one hundred and thirty for the *Persians* time must remaine, to fill vp the number

of

of *Seventy Sevens*, or foure hundred  
and niaetic yeeres predicted in *Da-*  
*nuel*.

Which time of the *Persians*, both  
in the diuision for those first *Seuens*,  
wherein the Citie was built, and  
their whole continuance vnto their  
end, hath bred the greatest distur-  
bance of *Daniels* propriety.

That their *Monarchy* began when the word P MENE was double writ upon the Pallace wall, and *Babels* kingdome ended by the slaughter of *Belsazzar*, the texts both of *Daniel* and the 1 *Chronicles* doe shew, and that it continued vnto *Darius*, whom he furnameth the 1 *Persian*, *Nebemiah* doth record, betwixt whom is no greater disagreements for the number of their Kings, and their names, then there is of yeeres for their raignes and continuance: not any one of them from first to last, but hath a differing number assigned, euen by their best recorders.

For the number of their Kings,  
*Rab. Saadah* will haue them but  
three, *Aben Ezra* saith, they were  
D                      foure,

*The Persian  
ansra gne  
most trou-  
ble Dani-  
els ac-  
counts.*

P Dan. 5.  
30.

42. Chro.  
36.22.

r Nehem.  
12.22.

The num-  
ber of the  
Persian  
Kings not  
agreed  
upon.



Tertul. lib.  
aduers.  
Iudæos.  
Isidor lib.  
5. Etimol.

four, and *Rab. Moses* alloweth them five : of *Christian* Writers, *Tertullian*, *Isidor* and *Annius Viterbiensis* accounteth them eight, *Ioseph Scaliger* will haue them nine, *Bullenger* ten, *Beroaldus* eleuen, and *Hierome* with the ordinary *Glosse*, no lesse then fourteene : and as in the men, so for number of yeeres they disagree.

Rab. Zota.

The raignes  
of the Per-  
sian Kings  
uncertaine.

For the *Iewes* generally to crosse the time, lest it should meete *Christ* to be their *Messia*, giue the *Persians* from the first vnto the last of their gouernment but onelie 52. yeres; though *Aben Ezra* is content to allow them nin. more. Of *Christians*, *Pererius* extendeth their time to 232. *Lyra* to 230. yeeres *Clem. Alexandrinus* giueth them 215. *Dyonisius Halicarnassus* 200. *Lucidus* 190. *Isidor* 180. *Beroaldus*, *Broughton*, and other late Writers 130: differing in their totals, no lesse then 182 yeeres.

¶ *Esay* 8.6.

Whereby we may see, how the smooth running waters of *Shiloh* are become a troubled Ocean vnto many, ouer which gulfe of disagreeing

greeing accounts, were not the holy Genealogies the bridge, it were vnpossible for vs to passe.

For in their first number, from the first yeere of *Cyrus* vnto the finishing of the Temple, in the sixth of *Darius*, are added vnto the propriety of those *Seuen Sevens*, fiftie seuen yeeres, making of forty nine, (which they properly import) no lesse then \* an hundred and sixe yeeres. And in the like manner the time from that worke, vnto the end of the *Persians* raigne, is likewise ouerstretchd to bee aboue fourescore yeeres, more then the *Summe* euer measured.

The maine cause of whose differences, are the variable accounts of the Heathen, and the vncertaine computations of the vncertaine *Olympiads*. And therefore to direct these times, the holy *Genealogies* are as the Reede in the Angels hand, that measured the Temple and Altar of the holy City, and the men then living, a cloud of witnesses to cōfirme the *Times* certenty vnto vs.

D 2

For

*The Genealogies give passage to Daniels propriety.*

\* *Ezra 6.15*

\* *Iuuius in his annotation upon that text of Haggai in his last edition.*

\* *Apoc. 11.1.*



No account  
to be made  
of profane  
Writers for  
Danie.s  
Seuens.

The cause  
too waighy  
for the hea-  
then to  
witnessse

Apo. 11. 12

The Hea-  
then Wri-  
ters may  
serue as  
handmaids  
to the  
Scriptures  
text.

For, seeing that the sacred Scrip-  
tures (for story) at the rebuilding of  
*Ierusalem* and second Temple did  
ccase: the disagreements of profane  
Writers, in Times computation so  
manifestly apparant, and the euer  
erring *Olympiads* (the onely *Chroni-  
cle* of the Heathen) so vncertaine of  
beginning, and neglect for continu-  
ance, no sure foundation can be laid  
vpon so sandy or soft a ground.

Nor may those profane authori-  
ties bee held fit pillars to support  
the waight, of the waightiest speech  
of times measure, and promise of  
mans Redemption, reuealed in the  
old testament of *God*: but are to be  
reiected in this holy computation,  
as the vnmeasured Court was to  
be cast out and giuen to the *Gentiles*.  
And yet wee deny not, but where  
the *Gentiles* agree with *Gabriels* ac-  
count, they may be brought as wit-  
nesses to the truth, and *God* by them  
iustified in his promises, when he is  
iudged. Therefore to approue the  
proprietic of *Daniels Seuens*, let vs  
trauerse them by the Scriptures al-  
lowance,

lowance, both in the ages and liues of men.

That the first diuision of *Gabriels Seuens* (which was from the going forth of the *Edict*, to the rebuilding of *Ierusalem*) fell accordingly, and were forty nine yeeres to the finishing of the worke, the answer of the *Iewes* to our *Sauiour Christ*, doth so much import, when demanding by what authoritie he droue the market out of the Temple, and what signes hee shewed to testifie his authoritie, *Destroy* (said he) \* *this Temple, and in three dayes I will raise it vp*: speaking of the Temple of his body. But they ignorant of his meaning, replied thus: *Forty sixe yeeres this Temple was in building, and wilt thou reare it vp in three dayes.*

And whereas \* some are of opinion that the *Iewes* vnpremeditated made this answere, as they did of *Christs* age, *Thou art not yet fifty, and hast thou seene Abraham*: yet seeing the account falleth according to the assignement, we may wel think they spake vpon an Historicall

D 3 know-

\* Dan. 9.  
25.

*A certenty  
in the first  
diuision of  
Daniels  
Seuens.*

\* Ioh. 2. 18

\* Bullinger.  
& Sc<sup>r</sup>-  
liger.



7 Ezra 4.  
24.

\* Alleaged  
by D. Wil.  
let upon  
Dan. 9.  
fol. 304.

knowledge: for three yeeres added thereunto, which were the yeeres from *Cyrus* his Edict, vnto the hindrance of that y worke by his successors, and for which *Daniel* mourned three weekes of dayes, *Chapter* 10. 2. make the number to be fortie nine, euen *seven* times *seven* yeeres; vnto which certenty some are so confident, that they auouch these forty sixe yeeres did forefigure Christ his age vpon the earth, and doe draw the yeeres of his life, vnto the like number of \* forty sixe, because as they imagine, the body should answer the shadow, the substance the figure, and the true Temple the materiall in euery degree; albeit herein they are much deceived: for that the dayes of Christ vpon earth, came not fully to thirty three yeeres, as by the yeeres of his birth and death vnder the raignes of the Romane Emperours *Augustus* and *Tiberius* is seene.

But that fifty seven more should be added, and the yeeres tentured vnto an hundred and sixe, betwixt the  
the

the first of King *Cyrus*, and the building of the Temple, the ages of diuers men in those daies will not permit; and therefore by the holy Scriptures let vs see how the holy *Genealogies* stay them from rowing too farre.

First it is manifest that *Zerubabel* of Iudah, was a Prince of yeeres and actiuenesse, fit to leade and command the people in their returne from captiuitie, in the first yeere of *Cyrus*; and so hee is euer named in the catalogue amongst the returned, and that *in the 2 second yeere and second moneth after their coming to Ierusalem, he began to set forward the worke of the house of the Lord, and to lay the foundation of the Temple,* is by *Ezra* recorded, and as manifestly was it promised, that hee should see that his worke finished, for said *Zechariah* from the Lord, *a Zerubbabel laid the foundation of this house, and his hands shall finish it.* What age *Zerubbabel* was of when he vnderwent that Government, wee know not, but must coniecture, he

*Zerubba-  
bel of yeeres  
sufficient to  
gouerne the  
returned.*

<sup>2</sup> *Ezra 3.8*

*Zerubba-  
bel laid the  
Temples  
foundation.*

<sup>1</sup> *Zech. 3.9*



The Scrip-  
tures must  
warrant,  
where we  
must credit,

<sup>a</sup> Nehem.  
12.1.

<sup>b</sup> 1. Chro.  
6.

<sup>c</sup> 2. King.  
25.8.18.

Ezra borne  
before the  
nineteenth  
yeere of  
Nebu-  
chadnezzar.

was of yeeres fit for that charge: but to liue from that age, to an hundred and sixe yeeres more, is more then without warrant can bee credited, and yet for any thing knowne to the contrary, he might liue long after the worke was finished.

Another witnesse wee haue as aged (if not more) as *Zerubbabel*, and a principall man also, who with him <sup>a</sup> returned from Babylon in the first yeere of *Cyrus*, euen *Ezra* the Scribe, the sonne of *Seraiah* the high Priest, whose ancestors both in the seuenth chapter of his booke, and in the first booke of the <sup>b</sup> Chronicles are reckoned vp vnto *Aaron*. Now the same *Seraiah* father to *Ezra* <sup>c</sup> was carried to *Riblah*, in the land of *Hamah*, and there slaine, by *Nebuchadnezzar* King of *Babel* in the nineteenth yeere of his raigne. So that had *Ezra* been begot but the day of his fathers death (which is not likely) yet must he haue been fiftie yeeres aged at the returne from captiuitie in the first yeere of *Cyrus*: since when, had there been one hundred

dred and fixe yeeres, as some account, to there building of the Temple, then must *Ezra* haue been at that time, one hundred fifty fixe yeeres old, an age by much too long to retaine a *stiuenesse*, or to stand (as hee did) <sup>d</sup> from morning till mid-day, to reade, and expound the Law to the people.

But to liue a long time after, as it is said he did, euen to the end of the *Persians* raigne, which was eightie yeeres more, his life must haue seene more yeeres then that shortned age of mans life could attaine vnto. And therefore the vncertaine accounts of the *Heathen* must be measured by those men, whom the scriptures haue made their measuring reedes.

And seeing *God* hath ordained, that <sup>e</sup> by the mouth and testimonie of two or three witnesses, the truth shall bee established: Let *Mordecai*, an eminent man of *Beniamin* stand for another. This <sup>f</sup> *Mordecai* was carried away captiue into *Babylon* with *Ieconiah* King of *Iudah*, in the eighth yeere of *Nebu-*

<sup>d</sup> *Nehem.*  
8.3.

*Ezra his age will not admit the Persians raigne a boue 130. yeeres.*

<sup>e</sup> *Deut.* 9.  
15.

<sup>f</sup> *Ester* 2.5



1 Est. 3. 7. *Nebuchadnezzar*, and nourished 1 *Ester* in the dayes of *Ahashuerosh*, King of *Persia*, vnto the twelfth yeere of his raigne.

Darius  
Hystaspis  
holden to  
be Aha-  
shuerosh.

\* Herod.  
lib. 3.

Ester is  
called  
Atossa.

1 Est. 7. 3.

\* Hellani-  
cus.

And that this *Ahashuerosh* was *Darius Hystaspis*, besides *Lyra* and others ancient, the moderne Writers, *Beroaldus*, *Broughten*, *Willet*, *More*, the *Genevian* Annotation, and many more affirme: and \* *Herodotus* in his third booke nameth *Atossa* to bee the wife of *Hystaspis*, founding so neere to *Adassa* (the other name of *Ester*) as without preiudice we may call *Ester* his Queene. And the rather, for that the said Author reporteth she could preuaile in any thing with the King her husband: which the Scripture confirmeth, *even h to the halfe of his Kingdome*.

And likewise \* *Hellanicus* another Heathen Author reporteth, that *Atossa* Queene of *Persia*, was the first inuenter of *Epistles*, which vndoubtedly was ministred vpon the *Letters* by her procured, and sent vnto one hundred and twenty seuen Provinces, for the sauing of her people, whom

whom *Ahasuerus* had condemned at the sute of wicked *Haman*.

But that this *Ahasuerus* could be *Xerxes*, and he eighty foure yeeres after *Cyrus*, as he hath been set; the age of *Mordecai* may not admit: for had *Mordecai* been but eight yeeres of age, when hee was carried away captiue with *Ieconiah* in the eight yeere of *Nebuchadnezzar*, yet must he haue been seuentie at the returne from *Babylon*, but to adde almost a hundred yeeres more, neither humanitie could require his so aged knees to bow, nor nature afford his body to bee of such agilitie as it was for State affaires: mans terme of life, as *Solon* told *Cræsus* (men of the same time) to be onely *threescore and tenne yeeres*.

I am not ignorant, that some will haue the relative (*which*) to be referred to the antecedent *Kish*: which (say they) the text doth import in these words: *Mordecai, the sonne of Iair, the sonne of Shimei, the sonne of Kish*: and this *Kish* they will haue the man that had been carried captiue

VNTO

'Est. 8.9.

*Mordecai  
his age will  
not admit  
so many  
yeeres from  
the re-  
turne.*

Herod. l. i.

Est. 2. 5.  
Ioseph.  
Scalliger  
de men.  
tem, lib. 6.



*Esters Apocrypha.*

vnto *Babilon* with *Ieconiah*.

But if the words of *Esters Apocrypha* may be herd, it was not *Kish*, but *Mordecai*; for there *Mordecai*, a Noble man that dwelt in *Susis*, and bare office in the Kings Court, was he that had the dreame, and was the man which *Nebuchadnezzar* brought captiue from *Ierusalem*, as *Chap. 2. 4*. Which booke, though not Canonically, yet is it ancient, and may well be a witnesse in a well knowne historie.

Besides, we see that the intent of that story is not to relate of *Kish* his captiuitie (if any such had been, the miseries of those times now ouerblowne) but rather the meanes that God then wrought to saue his Church by this his instrument *Mordecai*, that had scene the deliuerance both of himself and others from that Captiuitie of *Babylon*, and now was an after to blunt the edge of wicked *Hamans* sword:

And that the time could extend to those yeeres thus enlarged betwixt *Cyrus* his Edi&t, and the building of the Citie, *Nehemiah* doth bring a whole

whole *Iury* of witnesses against it, who in his catalogue of twenty two men that returned with him, and *Zerubbabel* from *Chaldea* vnto *Iewrie*, nameth twelue of them to be liuing in the daies of his gouernment, after that the walles of *Ierusalem* were finished; which were, *Seraiah*, *Amariah*, *Malluch*, *Hattush*, *Sebariah*, *Harrim*, *Merimoth*, *Ginnethon*, *Abbiiah*, *Miiaamin*, *Bilgai*, and *Shemaiah*, as in the tenth and twelfth Chapters of *Nehemiah* apparantly is scene. But from these particulars let vs come to the generals.

That many of the same persons which had been caried captiue vnto *Babylon* by *Nebuchadnezzar*, were returned and aliue at the building of the second Temple, in the second yeere of *Darius*, is manifest by this speech of *Haggai*, *\*who is left* (saith he) *among you that saw this house in her first glory, and how doe you see it now, is it not in your eies in comparison of it as nothing?* Whereby it is apparant, that many of the returned, had scene the great beauty of *Salmons* Temple, and

*Twelue witnesses against the ouerlong raignes of the Persians.*

*Many of the returned, aliue at the Temples building.*

*\*Hag. 2. 4. 10.*



<sup>1</sup> Ier. 24.

and were seated againe in *Ierusalem* according to the Vision of the good figges seene by *Jeremy*, concerning the captiuitie of *Ieconiah*, whom the Lord had promised to bring againe to *Iudab*,<sup>1</sup> to build them, and not destroy them; to plant them, and not to root them out.

<sup>m</sup> Zach. 8.4.

And albeit that *Zecariah* told them that <sup>m</sup> old men, and old women should walke the streetes of *Ierusalem* upon their staues through decrepit age; yet such exceeding old age could not be retained in that age of the world: for had an hundred and sixe yeeres been expired from the first yeere of *Cyrus* to the rebuilding of *Ierusalem*, and the *Temple*, then should the returne of each of them haue been at that time an hundred sixty seven yeeres aged had they been but ten when *Salomons* Temple was destroyed; and ten yeeres is the least age that can be allowed to retaine memory, or obseruation of the *Temples* curious building and passing great beauty.

Wherefore those tentured times of *Daniels* Senes, must bee againe shrunk

shrunke vnto the staple of the sacred accounts, and the *Persians* raigne shortned vnto halfe the number (almost) that some ouer-lauishly haue giuen them. For the chaine of Chronologic linked together by the liues of the holy line, and sacred stories assigned, euen from the first creation, vnto the first yeere of the first *Persian Monarch*, are as strong for continuance, and as glorious for accounts, as was the <sup>n</sup> golden chaine that *Salomon* drew before the dore of the holy *Oracle*. But in the link of the *Persians* time is so broken a sunder by the vncertaine records of vncertaine authorities, as it may rather seeme a vexing of the truth, then to leade vs to the true time of *Christ* his sufferings: therefore to measure the stone by the square, and the *Persians* whole continuance by the limits of life, let vs see yet further how the sacred Scriptures do direct vs therein.

*Nehemiah*, a Captaine in *Indah*, famous in his booke canonicall, saw both the beginning and ending of the *Persians*

*The Persians scantelized almost to halfe their time.*

<sup>a</sup> 1. King.  
6. 21.

*The holy Genealogies is a chaine as glorious as Salomons.*

*Nehemiah saw both the beginning and ending of the Persian Monarch by.*



• Ezra 2. 2

P Nehem.

2. 1.

¶ Nehem.

7. 5.

¶ Nehem.

13. 6.

Petrus

Gal. con-

tra lud.

lib. 7. c. 12.

*Persians Monarchy*, as the text apparently sheweth, for in the first yeere of *Cyrus*, among the sonnes of the province that went up out of captivitie (according to the *Edict*) this *Nehemiah* is said to accompany • *Zerubbabel* the Prince, together with *Ieshuah*, *Seraiah*, *Mordecai*, and others. And that this was the same *Nehemiah*, who with large grants from King *P Artaxerxes* came again to *Ierusalem* in the twentieth yeere of his raigne, is further confirmed by himself, where he saith; *I found a booke of the Genealogies of them which came up at the first with Zerubbabel, Ieshua, Nehemiah, Mordecai, and others.*

And againe, the same man returned to *Ierusalem*, in the two and thirtieth yeere of the said Kings raigne: whereby we see, that this *Nehemiah* was in the first yeere of *Cyrus*, and thirty two of *Artaxerxes*. For to admit (as *Petrus Galatinus* hath done) two *Nehemiahs*, two *Zerubbabels*, and two *Mordecaies*, seeing the Scriptures approue them not, were to make two *Moses*, two *Samuels*, and two

two *Davids*.

And that *Nehemiah* lived to see the end of the *Persians* raigne, appeareth by his mentioning of the high Priest *Iaddua*, and of *Darius* the *Persian*.

And that this was the same *Darius* whom *Alexander* overcame, and the same *Iaddua* before whom *Alexander* fell downe to worship that *God*, whose name he saw ingrauen in the golden plate of his High Priests Miter (besides many Christian Writers) *Iosephus* the *Jew* in his eleuenth booke of their Antiquities, doth evidently declare, whereby the supposed long continuance of the *Persians* time is bounded within the limits of one mans life, and some part of that also spent, before they aspired to their Imperiall Crowne.

But against this, some object, that *Nehemiah* in his old age might live to see *Iaddua* borne heire to the high Priest-hood, and so record him. And that *Iaddua* likewise might be very old, when he met and told *Alexander*, that \* he was the man of whom *Daniel* their Prophet prophecied,

E

that

*Ioseph.*  
*Ant. lib. II*

\* *Iosephus*  
*antiq. Iu-*  
*de. lib. II.*  
*cap. 8.*



that should destroy the estate of the Persians.

But to the contrary we see by *Nehemiah* himself, who in the thirteenth Chapter, and twenty eight verse of his booke saith, that one of the sonnes of *Ioiada* the sonne of *Eliashib*, the High Priest, was sonne in Law to *Sanballat* the Horonite, whom he chased from him.

And who that sonne was, *Iosephus* in the foresaid eleuenth book of Antiquities, tels vs to bee *Manasses* brother unto *Iaddua* the High Priest, who had married *Nicazo* the daughter of *Sanballat*; for which marriage (saith he) he was expelled by his brother from the Altar. Whereby we see, that *Nehemiah* saw not only *Iaddua* of yeeres capable for the dignitie of High Priest-hood; but also his younger brother *Manasses*, a man married, and of yeeres sufficient to serue at the Altar, which must bee twenty five at the least, as the law for the *Leuit* enjoined: *Numb. chap. eight, vers. twentie foure.*

And that *Sanballat* likewise (though <sup>f</sup> the wicked come not to halfe their

*their dayes*) might see both the beginning & ending of the *Persians* raigne is apparant; for he being of policie both able to hinder the worke of *Ierusalem*s building, and to entrap *Nehemiah* the builder, must bee of age answerable to his designs, and therefore of like yeeres vnto him.

And the same *Sanballat* liued to assist *Alexander* in his surprise of *Gaza*, after he had ouerthrowne *Darius* in the last battell. Aud that *Nehemiah* and *Sanballat* were of like age and equall yeeres; the said \* *Iosephus* seemeth to auerre, testifying of *Nehemiah*, that he was laden with age, and that *Sanballat* two yeeres after the taking of *Gaza* died, being very old.

But to conclude, that no longer continuance then foure hundred and nintie yeeres, may in these seuentie seuens bee granted, let vs measure them from the first to the last, by the liues of the high *Saints* mentioned by the *Euangelist* *Saint Matthew*: where wee find *Ioseph*, the husband of *Mary*, to

\* *Neb. 4. 1.*u *Chap. 6.*\* *Ioseph. antiq. Iud. bel. lib. II. cap. 5. & cap 8.**Match. i.*



y Luk, 2, 24

be the tenth in discent from *Zerubabel*, a Prince of *Judah*, in the first yeere of *Cyrus*: and that *Ioseph* liued to the y twelfth yeere of *Christ* is apparant, yea, to the thirtieth by the testimony of *Suidas*; who saith, that *Ioseph* was but newly deceased, when *Iesus* was chosen a Priest in the Temple.

The many yeeres then, and the few successions therein contained, inforce the times continuance no longer then foure hundred and ninety yeeres. For euen in that number, each of these ten generations must successiuelly haue their Sonnes borne vnto them at fifty yeeres of age, or not much lesse.

Genealogies  
in the new  
Testament  
do confirme  
the time by  
the old.

z Luke 3.

Now in like manner, the like number of yeeres (euen foure hundred and ninety, by the Scriptures sure account) were expired betwixt the gouernment of *Samuel*, and the captiuitie of *Ieconiah*, in the eight of *Nebuchadnezzar*, *Babels* King. And in those yeeres we find recorded by our *Euangelist* z Saint *Luke*, twenty generations from *Nathan*, the sonne

of *David*, vnto *Neri*, the father of *Salathiel* in the dayes of *Ieconiah*, King of *Iudah*: but to giue these latter ten generations, more yeeres by many, then the former twenty did passe through in their liues, standeth neither with course of nature, nor hath example in those last times of closing vp the Scriptures records:

These ten Fathers therefore so enforce *Daniels* *seventy Sevens* limitation, that some (who extend them to more yeeres) haue thought the *Euangelist* *Saint Matthew* hath omitted certaine discents in his record. And <sup>a</sup> *Tilemanus Stella* aduentureth to faine five men more into that Catalogue, whom he nameth *Hanani*, *Phaltias*, *Ieffaiab*, *Raphaia*, and *Arnaim*, onely to draw those yeeres to a longer account. But wee must not admit any such fainings, lest in giuing that liberty against the sacred Record, the authoritie thereof be infringed, and the literall text turned to serue any turne.

Thus then the holy *Genealogies*, are as the key of *David* to open the

E 3

truth

<sup>a</sup> In his  
tree-like  
Genealo-  
gie, printed  
in Anno  
1555.

The use of  
the holy  
Genealo-  
gies.



truth of *Story*: and as *Salomons* pillar to support the waight of times proceeding, without which it is impossible to reade the Scriptures with true vnderstanding.

Let this then suffice for their vses in the sacred *Chronicle*: wherein I vrge them no further, then the Text it selfe doth inforce; and againe appeale to the consciences of their opposers, whether any of these, are the vaine *Genealogies*, whom Saint *Paul* condemneth, and so proceede forward to their further vses.

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CHAP. 5.

*Some difficult places of the Scriptures Genealogies explained: The difference of Saint Luke in the Greek, from Moses in the Hebrew, and Saint Matthewes omission of foure Kings in his Catalogue, examined, and resolved.*

**I**T is the saying of an ancient Father, that the Scriptures are a Sea, wherein the \* Lambe may wade, and the Elephant swimme: God so ordering his word, as it is made sufficient for all; For vnto the humble and meeke, therein is meate giuen to feede vnto life, and vnto the wise, wisdom to vnderstand. But to the high conceited, and naturall man, for reach is so deepe, as he hardly can comprehend what a spirituall motion is, according to the demand of \* Symonides,

\* Gregorie in Preface in Iob.

Psal. 10. 5.

\* In his answer to Hiero King



of Syracu-  
sa, Tul. lib.

I de natur.  
Deor.

<sup>a</sup> Iosh. 1. 8

<sup>b</sup> Iohn 5.  
39.

<sup>c</sup> Rom. 11.  
33.

<sup>d</sup> Heb. 2.  
14.

<sup>e</sup> & cap. 4.  
15.

des, who still doubled the time to make answer what *God* was.

How plaine, or profound soever, this is commanded, that the <sup>a</sup> booke of the *Law*, bee meditated day and night, and the <sup>b</sup> Scriptures searched to finde eternall life; for *God* in sluggards takes no delight.

Among the search then of the sacred Word, none seemeth more plaine, then doth the frequent succession, or naturall generation of man: and yet in them such profound deepenesse is found, as may make vs with the *Apostle* to cry out and say; <sup>c</sup> *O the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his Iudgements, and his wayes past finding out.* I meane not onely in that mystery, that *God* would become man in the flesh, and be <sup>d</sup> *made like unto vs*, <sup>e</sup> *sume onely excepted*: but in them also, which were procreated according to naturall course, and breathed their beings as all others did.

For if we looke into the Kingly line of *Christ*, or into the other collaterals

laterals of *Judahs* and other Tribes, we shall find such diuersities of Father-hoods, as may cause vs with *Iob*, to<sup>f</sup> lay our hands on our monthes, and admire the purpose whereunto God worketh.

Not to mention then the first age or long life of man, wherein some saw five hundred yeeres before they were Fathers (though the peopling of the World stood then more vpon necessity) *Judah* is the person of eminent note: who in the space of forty three yeeres saw himselfe (after a sort) a great *Grandfather* in his fourth descent.

For *Phares* might haue beene the sonne of *Shelah*, as is seene by *Thamars* discontent, for that shee was not made his wife, he then being of yeeres sufficient for mariage. And *Phares* we know was the Father of *Hezron*, who was one of the seuenty that went with *Iacob* into *Egypt*: and from the yeere of *Judahs* birth vnto this of the descending into *Egypt*, were no more then forty three, as before is proued by *Iosephs* age; ac-  
counting

Profound  
deepenesse  
in the sa-  
cred Genea-  
logies.  
<sup>f</sup> Iob 21. 5

The fathers  
from *Judah*  
to *Hezron*,  
allowing  
*Shelah* ma-  
riageable,  
were not a-  
bove 13.  
yeeres old  
when they  
were Fa-  
thers, ac-  
counting  
the birthes  
of *Er*, *O-*  
*nan*, and  
*Hezron*.



<sup>s</sup> Gen. 38.

\* For so by  
their births  
and raignes  
may be ga-  
thered.

Hezron,  
Aram, A-  
minadab,  
& Naasson,  
saw each of  
them three-  
score yeeres  
before they  
were Fa-  
thers.

<sup>h</sup> Num. 26.  
64.

counting two yeeres more for the births of <sup>s</sup> Er and Onan, that died in their sinnes. A matter strange, and yet is againe exemplified in \* Salomon, Achaz, and Amon, Kings of Iudah, each of them fathers at as yong yeeres.

But let vs obserue the next generations following, namely, Hezron, Aram, Aminadab, and Naasson, the last three of these being borne in Egypt, and the time no lesse then two hundred and fiftene yeeres, by which account, they could not bee fathers, before each one of them attained vnto threescore yeeres of age, though Naasson, (as truth is) was aboue twenty at his comming out of Egypt: Num. 1. 3. 7. And that he died in the Wildernesse, is manifest by the Text, where it is saide; <sup>h</sup> Among them that were to enter Canaan, there was not a man of them whom Moses and Aaron numbred, when they numbred the children of Israel in the Wildernesse of Sinai: for the Lord had said of them, they shall surely die in the Wildernesse.

Now

Now from *Naasson* let vs continue the succession thorow *Salmon*, *Boaz*, *Obed*, and *Iesse*, all of them Fathers, not much younger then *Abraham* was when *Isaac* was borne, and \* *Rachab* brest as drie to giue sucke, as were *Saraes* when she bare her sonne.

For from the first yeere in the *Wildernesse*, vnto *Salomons Temple*, were yeeres *four hundred and eighty*: *1 Kings 6. 1.* And *Dauid* was borne but seuentie foure before the foundation thereof was laid: for he *was thirty when he began to raigne, and raigned forty.* And in <sup>k</sup> the fourth yeere of *Salomon* that worke was begun; by which Texts, these foure were each of them Fathers at an hundred yeeres old; for among these foure, foure hundred yeeres were runne.

Which so long a time, and but foure generations betwixt, hath moued *Fasciulus Temporum*, to imagine that *Saint Mathew* hath made a leape of two hundred seauenty two yeeres,

*Rachab* in the first yeere of their entrance, and <sup>R</sup> *Rachab* marriageable then, must be an old mother when shee bare her sonne. betwixt

*Salmon*, *Boaz*, *Obed*, and *Iesse*, were each of them an hundred yeeres old before they were Fathers.

\* Broughton in his consent so placeth *Rachab*, as she is 830 yeeres aged at *Boaz* his birth.

<sup>1</sup> 2 Sam. 5. 4  
<sup>k</sup> 1 King. 6. 1.

<sup>1</sup> *Salmon* was borne in the *wildernesse*, for in *Egypt* he could not, all dying that came thence: nor could hee be born in *Canaan*, for he married



The purpose  
of God in  
these vnu-  
suall beget-  
tings must  
be conside-  
red.

<sup>1</sup> Ioh. 5. 39  
<sup>m</sup> Mat. 5.  
18.

<sup>n</sup> Gen. 29.

10.

<sup>o</sup> Exod. 34.

33.

<sup>p</sup> 2 Cor. 3.

13.

No appa-  
rant pro-  
mise was  
made of  
Christ to a-  
ny father  
betwixt Iu-  
dah and  
Dauid.

betwixt *Boaz* and *Obed*; and *Lyra* to  
thinke that there were more *Boazes*  
then one: the Grandfather, the Fa-  
ther, and the Sonne, in *Ruth. cap. 4.*

Gods purposes therefore tou-  
ching the vnnusuall courses of beget-  
tings in these ten generations, must  
be admired, and the depths of *Scip-  
tures* therein searched, according to  
the precept of <sup>1</sup> *Christ*, who affir-  
meth, that <sup>m</sup> *Heaven and Earth shall  
passe, but not a iot of his Word euer  
perish.*

In the search whereof many lear-  
ned haue diligently laboured to vn-  
fold the mysteries in the sacred *Ge-  
nealogies*, as *Iacob* did to vncover the  
<sup>n</sup> well in *Haran*; and doe make these  
(as all others are) a meanes to with-  
draw the <sup>o</sup> *vaile* from before *Moses*.  
<sup>p</sup> his face, that *Christ* in them may be  
seene a *Sonne of promise*, aboue all na-  
turall meanes or hope.

For none of the Fathers betwixt  
*Iudah* and *Dauid*, receiued such preg-  
nant promises of the *Messiah*, as the  
former *Patriarkes* before them had  
done: neither was there any of  
*Christ*

*Christ* his *Parents*, either Prince, Capitaine, or Iudge, in that first established gouvernement, that might allure expectation: wherby the world might perceiue a farre greater glorie was to proceede through them, then either worldly pompe, or meanes of naturall procreation could beget.

Which thing also was not more manifested in these his Fathers, then it was made apparant in most of his Mothers according to the flesh; who beyond expectation, receiued their fruit, and wrestled (as *Iacob* did) to obtaine that blessing.

Such were *Lea* and *Rachel*, who strouge for their husband, for no wanton dalliance doubtlesse, but \* to be faithfull Mothers of that blessed Seed. So likewise \* *Ruth* left her Countrey, and abandoned her kindreds, to be a Mother of the *Messiah*. And in the rest, wee may see nature (as it were) both oppressed, and quite dissolued: for did not the drie wombes of *Sara* and *Rachab* (as hopelesse of conception) force nature?

*The mothers of Christ comended.*

*Gen. 32. 26.*

*Gen. 30. 15.*

\* Rab. Si-  
meon cited  
by D. Wil-  
let upon  
*Gen. 38.*

\* S. Am-  
brose of  
these mo-  
thers saith,  
They onely  
desired to  
haue issue  
by that cho-  
sen Family.  
*Gen. 17. 17.*



Nature forced  
offended, and  
broken.

<sup>c</sup> Gen. 38.

14.

<sup>u</sup> 2 Sam.

11. 2.

<sup>a</sup> Luk. 1.

31.

The Vir-  
gins Euah  
and Mary  
compared.

7 Ioh. 6.

Luk. 3. 36.

ture? the acts of <sup>c</sup> *Thamar*, and <sup>u</sup> *Ber-sheba* (as they were committed) offend nature? And the conception of the most blessed <sup>x</sup> *Virgin*, wholly dissolve and breake nature when her most happy wombe was made the *Tabernacle* of *G O D*, and *Cradle* of *Christ*?

Vpon whose conception & birth, learned *Erasmus* paraphraseth thus; *As Christ in the first time was promised to the Virgin Euah in Paradise: so Christ in the fulnesse of time was borne of the Virgin Mary in Beth-lechem*: which signifieth the *house of bread*. And that hee was the *bread of life*, that came downe from *Heaven*, himselfe declareth, and was broken for our sinnes, the whole Scriptures sheweth: Lord therefore giue vs beliefe, that wee may eate with him in his kingdome of glory.

Againe, in the line of *Indah*, and Catalogue of the Fathers of *Christ*, ariseth a waighty consideration, and no greater then is needfull of a considerate resolution: namely, that in the new Testament, by Saint *Luke* is added,

added, a man more then the old, or *Moses* hath.

For in the *Greece*, and third of his *Gospel*, a *Cainan* is set betwixt *Arphaxad*, and *Sala*, contrary to the originall *Hebrew* by *Moses*, who nameth *Sala*, to be the immediate sonne of *Arphaxad*, without all mention of any such man.

*A Cainan  
more then  
Moses hath.*

And albeit *Iansenius*, and *Genebrard*, doe account this disagreement but a small slip in History, and *Mercerus* but a matter of *Genealogies*, not much to be stood vpon; yet shall we see an vn sufferable absurdity follow, had *Moses* omitted any generation in his Catalogue: for so both the successions of the Fathers of *Christs* humanity had beene vncertaine, and the chaine of *Chronologie* broken asunder, the Worlds computation of those times, being onely calculated by the ages of those Fathers.

*Genebrard in  
1 Chro. 3.*

But that *Moses* is free from any omission, we must confesse; for who can supply, if he doe omit. And that the Euangelist writ by the same spirit,

*Moses doth  
not omit.*



rit, we must acknowledge, for that both *Testaments* were breathed from one, and the same God.

The resolution then of this question, resteth vpon the certainty of the *Septuagint* now extant, whether it be the same that the seauenty two Doctors of the Iewes translated into Greeke, or no.

Ioseph. ant.  
tic. lib. 12.  
cap. 2.

That it is not the same, the testimony of *Iosephus* (who wrote after most of the new Testament was writ) doth strongly enduce: for approving the truth of that, their translation saith, that it was most agreeable to the originall Text of *Moses*: for (saith he) *It being finished, and openly read in the audience of the learned Priests and Elders of the Iewes, was found to be so exact in all points, as they desired it might bee enacted, that the said Translation should neuer bse altered, nor in one iot changed, but continue inuioalable for euer.*

Iosephus  
followeth a  
true Copy.

But the saide *Iosephus* himselfe, in his reherſal of the Fathers, from *Arphaxad*, vnto *Abraham*, doth name no such *Cainan* in the saide Catalogue;

logue; whereby it appeareth, that the first and true *Septuagint* which he followed, had no such man. And the *Chalde* paraphrast, (of all comments the most antientest) gathered by *Jonathan* of the *Apostles* times, vpo that Text of *Moses*, nameth no other son to *Arphaxad*, then *Sala*, nor no other father to *Sala*, then *Arphaxad*, without all mention of any such *Cainan*, which hee would neuer haue done, had the first *Septuagint* inserted that man.

Nay, that Translation it selfe, in the first Booke of *Chronicles*, where euery particular Father is reherfed from *Adam*, to *Iacobs* Tribes, and in all agreeing with *Moses*; of this last *Cainan*, no mention at all is made. And yet there want not some, that will haue *Moses* to omit this *Cainan*, only to make the number of the latter *Patriarkes* (from *Sem* vnto *Abraham*) to be equall to the ten Fathers before the floud.

*Nauclerus*, and *Lucidus*, to carry an euen hand betwixt both *Testaments*, will not haue two seuerall, but one-

F

ly

Lippomā.  
Canus, li.  
2. de loc.  
Theo. cap.  
18.



The opinions  
of the lear-  
ned.

ly one man to be meant, affirming that the said *Cainan*, bare the names both of *Cainan*, & *Sala*, vnto whom the Tables formerly annexed to our largest Bibles seeme to leaue. Others, with the like reuerence to both, thinke that *Cainan* and *Sala*, were brethren, and that *Cainan* the elder died issueleffe; and therefore is by *Moses* left out, and *Sala* the younger, (in whose loynes *Christ* as then lay, is recorded, as in like case *Pedaiah* (a Father of *Christ*) is by Saint *Luke* omitted.

Nichol.  
Lyra vpon  
S. Lukes  
Gospell.

*Lyra* is of opinion, that *Cainan* was a legall or an adoptiue Father vnto *Sala*, but that *Arphaxad* was his naturall begetter, for which cause hee saith, the Septuagint did record them both, And *Engubinus* the Romanist, goeth further, and chargeth both the Septuagint with error, in inserting of *Cainan*, and Saint *Luke* with remisnesse in giuing way to the time, lest in departing from their Translation, in great esteeme with the Gentiles, the credit of his Gospell would be hindered. And learned

*Iunius*

*Iunius* (though not approving the error) somewhat inclineth that way: in saying it was a faultlesse confession in respect of the time, and not a slip or fault of memory, as some would haue it.

Vnto all these allegations, sufficient answers might be made: but not any so fully as Saint *Augustine*, *Beroaldus*, and *Beza*, haue made. Saint *Augustine*, in saying, that *the error was committed in transcribing the copy from Ptolomies Library*. *Beroaldus*, that *some Iewish impostor put Cainan into the Text of the Septuagint, to deprave the new Testament of truth, in varying from Moses*. And *Beza* saith, that *Cainan was put into the Text of Saint Lukes Gospel, by the ignorance of some, that tooke upon them to correct it according to the Septuagint: for among many Greeke Copies, hee found an antient manuscript of his Gospel, that had not the man Cainan inserted; vpon which authority, he also leaueth him out, in the new Testament published by himselfe.*

August.  
cui Dei.  
lib. 15. ca  
13.

Yet doe I wish that a tender re-



*Dent.* 29.  
29.

*Esay* 6.2.

Seuenty  
fiue for seuenty.

*Acts* 7.14.

gard, and a reuerend respect be had of those sacred Texts, lest in our too curious searching, we sinne, in entering into the hid things that appertain vnto God: but rather in beholding the glorious order of that book, laid in the *Chest*, where *Cherubins* attend, we couer our feete and faces (the imperfections of our apprehensions and iudgements) as did *Isaiahs Seraphins*, and with the wings of the body with reuerence & feare, flie betwixt the Texts of both *Testaments*, euer crying as they did, Holy, holy, holy is the Lord of Hosts, the whole Earth is full of his glory.

Another hard knot, vpon the sacred *Genealogies* is cast, betwixt the speech of *Moses* in the *Hebrew*, and Saint *Stephen* in the *Greeke*, touching the number of soules that descended into *Egypt*: for whereas *Moses* in the old *Testament*, writeth that seuenty soules with *Iacobs*, went into *Egypt*, and expressely nameth euery particular person, proceeded from his four wiues; Saint *Luke* in the new, doth thereunto adde fiue more, saying, that

that *Ioseph* caused his Father to bee brought into Egypt, and all his kindred, euen three score and fiftene soules. This addition as the former, resteth onely vpon the credit of the *Septuagint* Translation: and therefore let vs here further examine their truthes and certainties, without preiudice I hope either of persons, or cause.

Their time was in the dayes of *Ptolomy* the second, surnamed *Philadelphus*, King of Egypt, who to grace his famous Library in *Alexandria*, sent to the Iewes for sufficient men to translate their Lawes into the Greeke tongue, whereupon seuentie two persons, which were fixe the best learned of euery Tribe were sent.

These comming to *Alexandria*, entred vpon the Translation, taking each of them a part of the old Testament, amounting about foureteene chapters (as wee now distinguish them) for a man, as saith the learned Hebrean, Master *Broughton*. But well knowing the Kings desire was more to adorne his famous Library,

Euseb. lib.  
5. cap. 8.

The Bible  
translated.

In his Epi-  
stle to the  
Nobility.



The Sep-  
tuagint  
Transla-  
ters.

The gifts  
of the Sep-  
tuagint.

then any deuotion hee had to their Lawes, they many times hid their minds in translating: and being among themselves different in gifts, left the relish of their vaines in a differing degree, as by their parts in translating doth euidently appeare.

For the Translators of *Moses* were very eloquent, so were they who delt with the *stories*, and they that translated the *Psalmes* and *Prouerbs*. The *Grecian* on *Iob* (saith hee, was a Poet reader, and cared not to yeeld euery saying strictly, but what might be to *Greekes* familiar: The Translators of *Ecclesiastes*, was younger in *Hebrew* then in *Greeke*: he of *Amos* not the best; he of *Ezekiel* very learned: so that the diuersities of their gifts telles vs, that all, did not all.

Oftentimes they rather abridge, then translate, as on *Hester*, and infinitely in the *Prophets*: and sometimes they enlarge the Text, more like free commenters, then bound Translators. In misteries and hard phrases, often they deale exceeding well,

well, but their now hitting, and now missing, shewes, that they followed copies, which were neither vowelled, nor accented, which without exceeding great skill and paines, could not bee truly translated nor vnderstood: and the neereneesse in forme of many of the Hebrew Characters, might cause a mistaking, especially in them, that saw no reason of exact care, when their labour was required onely for a braue Library.

Besides, *Iesus* the sonne of *Syrac* (who was a child when these Doctors translated) telles how hard it is to translate Hebrew into another Language, whose words (saith hee) carry another force in themselves, then when they are translated. But wee must acknowledge, that neuer since their time, any age afforded so learned, through all the Prophets Emblemes, Hebrew subtilties and Greeke elegancy, as these seauenty two Translators were: notwithstanding, they liued in those disquiet times of the poore Iewes oppressi-

*Syra in the  
Prologue of  
his Booke.*

*None more  
learned than  
the Trans-  
lators.*



ons, and the Hebrew tongue for daily vse lost five hundred yeeres before.

But how this narration of their ouerslips and variances doe agree with *Iosephus*, for their exactnesse vnto *Moses*, I see not; onely doe I say, though an errour be admitted, to haue beene committed by these Septuagints: yet in the holy Euangelist can be none, the *Spirit* of truth being the only inditer: Or that these Hebrew Doctors should mistake the Hebrew Characters, they being so learned, is not like; either so godlesse, as to alter, and adde vnto *Moses*, knowing it death so to doe. Why then may we not rather with *Austin* thinke, that the first Septuagint hath beene corrupted, both in matter and meaning, seeing they haue beene so infinitely maymed by the Translations of *Aquila*, *Symmachus*, *Theodotion*, and the namelesse interpreter called the *fifth Edition*, with them of *Origens*, named the *Octaplan*:

Yea, and *Hierome* thinketh, these seuentie two Doctors translated but onely

Deut. 4. 2.

Paginne  
Isag. ca. 9.  
The Septu-  
agint much  
maimed.  
Hierome  
in Ezek.  
chap. 5.

only the five books of *Moses*: which howsoever had been approoved before his time, yet in his time stood farre differing, and was much corrupted from the Hebrew phrase, and therefore not like to be theirs.

Againe, in those bookes of *Moses*, wee see that translation to differ in it selfe: for albeit both in *Genesis* and in *Exodus* it accounteth seuentie five persons to descend into Egypt; yet doth it in *Deuteronomy* reckon but seuentie, saying, *Thy fathers went downe into Egypt with seuentie persons, and now the Lord thy God hath made thee as the Starres of the heauen in multitude.*

Gen. 46.  
Exod. 1.

Deut 10.  
22.

And againe, their departing from *Moses* his text, is apparant: for whereas he recordeth by name all the seed of *Rachel*, and reckoneth the number to be fourteene, they translate them to bee eighteene: and for the two soules borne vnto *Ioseph* in *Egypt*, they translate five: and not as bound Translators, but as free Commenters, from the first book of the *Chronicles*, adde *Shubelah*, and *Tahan*, the sonnes

1. Chro. 7.



Five persons added from the booke of *Chronicles*.

Aug. ciuit. Dei. lib. 18 cap. 43.

<sup>b</sup> 1. Cor. 7. 12.

<sup>c</sup> Apoc. 22 18.

Ben-ger. in estate of the Mac-cabes.

sonnes of *Ephraim*, and *Eden* his nephew; and *Machir*, the sonne of *Manasseh*, and *Gilead* his nephew, to bee the five persons that filled the number of seuentie five that descended into *Egypt*.

And surely this moued Saint *Austin* to conceiue some great and hid miserie to be contained therein: for so reuerend an opinion hee hath of the first *Septuagint*, as hee holdeth firmly, that the same Spirit that spake in the former Prophets, spake also in these Translators: and where they dissent from the Hebrew, we must (saith he) hold it their Propheticall depth: for that which was not originally in the Hebrew, it pleased God in them to supply. But he might haue done well to haue added this saying withall; <sup>b</sup> *It is I that so speake, and not the Lord*, who hath so perfit-ed his Word, that it is eternal death to adde, or to diminish <sup>c</sup>.

Of the like opinion is *Ioseph Ben Gorion*, who will haue these *Septuagints* likewise indued with the Spirit of the Prophets: For (saith <sup>d</sup> he) they being separated into diners chambers  
apart

apart, and not permitted to see each others copies; notwithstanding agreed exactly in phrase and in words, and in thirteene places of Scripture, of purpose altered the text with so uniforme consent, as if it had been done by one man and one pen.

Vnto the which likewise S. *Chrysostome* and Saint *Augustine* do agree, but Saint *Hierome* nothing at all. Nor the famous *Iosephus Ben-Matthias* maketh no such miracle, vnlesse it bee in saying, that the translation was finished in 72. dayes according to the number of the Translators. But touching the number descending into *Egypt*, hee saith, they were seuentie soules, and acconnting *Iacobs* seede by his foure wiues, summeth vp each particular, as *Moses* hath done.

Which is a great inducement vnto me to thinke, that the first *Septuagint* was not corrupted before *Iosephus* wrote, nor that the Euangelist Saint *Luke* followed the faul:ie, but the faithfull copie of those learned Rabbins done in the dayes of *Phyladelphus* King of *Egypt*: yet will I not herein preiudice any opinion of the learned

*Hier. præfat. in Pentateuch.*

*Ioseph. Antiq. lib. 12. cap. 2.*

*The First Septuagint not corrupted.*



The diuers  
opinions of  
the lear-  
ned.

learned Fathers, ancient and moderne, who haue diligently laboured to vnclasp this great doubt.

Some thinking, as *Augustine* & *Perrinus*, that the *Septuagint* (& *S. Stephen* speaking from them) are inno error, but that the five thereunto added (being borne in *Egypt* while *Ioseph* liued) are added by way of anticipation. And *Eugubinus* the Romanist will admit no fault in the originall, but that it was rather corrupted by some ignorant pen-man in translating the copie. And so *Beza* the Protestant coniectureth, that the word *Pautes* (all) by the ignorance of the transcriber was writ *pente* (five) contrary to the Text of *Moses*.

*Iunius* iudgeth, that *Iacobs* foure wiues, and *Iudahs* two sonnes, *Er* and *Onan* (*Iacob* himselfe being deducted) make the number to bee sequentie five: but *Rachel*, *Er* and *Onan* were dead before, and *Iacob* is included in that account. Master *Broughton* will haue the corruption purposely done by the first *Translators* themselves, who knowing that

*Ptolo-*

<sup>i</sup>Gen. 46. 8

<sup>k</sup>Brought.  
consent.

*Ptolomies* intent was no further, but to furnish his stately Library with choise and cost, to preuent his flouts and fury (lest in pretext of Religion hee should surprize them, as his Father *Lagi* had done) altered their text both in *Chronologie* and *Genealogie*, (the two speciall pillars of truth and of knowledge) & obseruing this caueat, *Cast not holy things vnto dogs*; hid their diuine mysteries from his profane *Egyptians*, whom they held accursed.

And long before him was Saint *Hierom* of the same mind, who saith, that these seuentie Translators to conceale the secrets of their faith from the Heathen, did omit the speciall principals of faith vnto the *Egyptians*, whom they held to be a cursed Nation, and not worthy of their sacred Lawes. But hereunto may bee answered, that these reuerend Translators were religious, and knew by the Prophets, that the *Gentiles* should be called, and the meanes of their calling to bee the Word of God; which had they hid or altered, then had they been resisters of God in his ordinary course of saluation.

From

*Ioseph.*  
*Antiq. lib.*  
*12. cap. 1.*

*Hieroms*  
*opinion not*  
*to be approo-*  
*ued.*



Isai. II. 10

Ro. 15. 12.

Caietan.  
in Gen. 11A meere  
conceit  
without  
shew of  
truth.

From which they are so free, as in many places they adde to the texts of their callings, more then the originals haue; as in *Esay*, where it is said, *The roote of Ishai shall stand up for a signe vnto the people, the Nations shall seeke vnto it, and his rest shall bee glorious*, they adde this saying, *And in his Name shall the Gentiles trust*: whom *Paul* in that text followeth; and in many others, both he and the holy *Euangelists* doe: which must mooue an holy opinion of those reuerend men.

But *Caietan* hath a further conceit, namely, that the *Iewes* enuying to haue their holy lawes made knowne to the *Gentiles* by a transcript into another tongue: did of set purpose alter diuers things in their translation; so that the *Hebrew* (saith he) hath the defect, but the *Septuagint* the truth. Vnto whom, and whose opinion, let Saint *Austin* giue answer, though he hath allowed those *iranslater* to ranke with the *Prophets*.

*Whether doth it seeme more probable (saith he) that the Iewes, so large an nation,*

tion, and their bookes so farre dispersed through the whole world, could falsifie theirs; or that the Translators being but fewenty, and in one place assembled; themselves also Iewes, and envying that the Gentiles should enioy their Scriptures: did put in these errors by a common assent, and which is easier to effect, who seeth not. But God forbid (saith he) that any wise man should thinke, that either the Iewes of purpose corrupted their bookes, or the translators with assent concealed the truth from the Gentiles: one may easier beleue, that the error was committed in the transcription of the copie from Ptolomies Liberary, and that to haue a successiue propagation through all copies dispersed. And thereupon concludeth,

That it was neither the corruption of the originall, nor the oversight of the Translators, but rather the Transcribers error, that copied it first from Ptolomies Liberary. But howsoeuer (saith he) seeing both cannot bee true, it is better to beleue the originall, then the translation.

A like (if not a more difficult) knot, is cast vpon the Genealogies, recorded by Saint Matthew: who in casting his

Aug. ciuit.  
Dei. lib 15  
cap. 13.

Augu-  
stines an-  
swere to  
the conceit.

The origi-  
nall is safest  
to trust too.



*Saint Mat-  
thewes  
three four-  
teene gene-  
rations.*

his Catalogue into three fourteene generations : in the second doth omit certaine descents of *Indahs* Kings; and in the last doth differ from the number that himselfe assigneth : which here wee will assay to vnloose, not preiudising any former opinion, nor inforcing ours further then the Word will allow.

*Ciuit. Dei.*

It is *Austins* opinion, that the numbers set in the holy Scriptures (though to some they seeme barren, or of little vse) are most fruitfull, and to singular purposes penned, containing in them many both excellent and diuine matters.

*Abraham  
the first of  
Promise,  
and Dauid  
the first  
King by  
Covenant.*

If this be thus obserued of the generall, then is this particular of a speciall regard; that from *Abraham* the first father that had promise of a King and Kingdome, vnto *Dauid*, who was the first King that had his succession established by God, the *Euan-gelist* recordeth them that were produced betwixt.

And *Dauids* heires likewise, by *Salomon*, through his naturall line vnto *Ieconiah* the last, and his legall Line vnto *Ioseph*, the supposed father  
of

of *Iesus*, who was the most lawfull, and last *King* of the *Iewes*, he continueth the succession: and for the more ease of memory and state of the matter, diuideth them into three fourteene generations, amounting to forty two persons of that Kingly Line, from *Abraham* vnto *Christ*. Of which diuisions and number, many coniecturs haue made, and many of them fetched farre beyond likelihood or reason.

In the search of which seeming vnfoundable depth, thinke not that I derogate from others, when I dissent from them in their diuers and many expositions: for *euery mans sacrifice must bee tried by the fier of Gods Altar*. Neither that I affect singulartie in mine owne: for I know that *a three-fold cord is strong*, and *a woe is to him that is alone*: but rather by the sacred text it selfe, doe approue the most pregnant and neereſt the truth. And yet doe not so vrge what I write, as to force a consent, without the freedome of thy further examination; and if better be found, doe

G cleaue

*The double  
use of Saint  
Matthew  
his Cata-  
logue.*

*1. Cor. 3.  
13.*

*Ecclesi. 4.  
10.  
Truth re-  
specteth no  
persons.*



*Ethiopian  
Translation  
in Mat. i.  
Glose or-  
dinary up-  
on Mat-  
thew i.*

cleaue to the best.

First then, for the number two and forty inclusively gathered, but not so named by the holy Euangelist, the *Ethiopian* translation (therein overbold) doth ad a sentence more to his text, then hee euer wrote, in saying, that *all the generations from Abraham to Christ were two and forty.*

Which number the ordinary glosse will haue to be mystically set in the entrance of the *Gospell*, for a remembrance of the two and forty *Stations* in the *Wildernesse*, before the entrance into *Canaan*. And that as sixe seuens were neerely spent, vnder the leading of *Moses*, and vnder *Ioshuah* a *Sabbath*, when he set the people in rest, so these sixe seuen generations were the *Stations* of hope, till *Christ*, the true *Sabbath*, by his death brought his, into his eternall rest.

Which allusion is more tollerable, then the *Gloser* hath made vpon the numbers assigned in the diuisions: for by those three, he will haue the *Trinitie* signified: who as they are three in one, so this number is made

made three of one. And as mysticall is this; that as ten and foure, make the summe to bee fourteene; so the *Law* in the *ten commandements*, and the *Gospell* in the *foure Euangelists*, are typically shewed in each of these *fourteene generations*.

*The mysticall applications of the ordinary Glosse.*

And of the like kind is that which *Iohannes Ferus*, and others conceiteth, namely, that by these *fourteene generations*, the state of the world from the creation through all generations succeeding are contained. And *Piscator* will haue them to signify the *generations before the Law*, under the *Law*, and in the time of *grace*.

*John Ferus in Mat. 1.*

And to the like purpose *Marlorat* speaketh, that will haue them meane, the politicall estate of the *Iewes* common wealth vnto *Christ*. Whereof the first, from *Abraham* to *Dauid* were vnder the gouernment of *Iudges*; the second from *Dauid* vnto the *captiuitie* were vnder the subiection of *Kings*; and the third were ruled by the power and pollicie of the *High Priests*: not obseruing in this his second number, saith he, a

*Three estates of the Iewes.*



*lineall succession of Kings, as they were produced and raigned; but rather accounting it sufficient, to set the order of that fourteene, from the beginning unto the end of that Kingdome.*

Vnto the former, or *Ferns* his opinion, we see no reason to answere, seeing there is no reason so to conjecture; neither vnto *Marlorat*, the later, wherein no resemblance can bee made betwixt the politicall estate of the *Jewes*, and the numbers assigned: the one being a succession of *Patriarkes* and *Princes*, and the other an estate often broken, and no face of a Common-wealth many times seene.

*Mat. 6. 16.*

*Augustine  
Marlorat  
upon Mat-  
thew 1.*

And to what purpose should holy *Mathew* remember those dead times of sinne, seeing his pen was set vpon another subiect, and his text the forbidding of worldly state, pompe, and vaine riches, to the attaining of that *Kingdome* which *Christ* came to preach. But the same Author from others alleageth, that *Saint Matthew* in his daies followed an order and manner of bringing and placing genealogies and pedegrees,

*pedegrees, which now is unknowne unto vs: and recordeth in his Catalogue diuers men by other names, and yet they the same that Saint Luke hath in his.*

*The text intangled with vaine conceits.*

And others more intollerable, to affirme, that the *Euangelist* by *oblision* *omitteth those, that elsewhere are named in the bookes of the Kings and the Chronicles; grounding their coniecture vpon the many, and farre more generations, recorded in the catalogue of S. Luke, then S. Matthew hath in his.*

*A dangerous assertion, and not to be granted.*

For *Luke* from *Zorubbabel* vnto *Marie* the Virgin, hath ten more in his role, then Saint *Matthew* from *Zorubbabel* vnto *Ioseph* her husband hath laid downe: whereby they iudge, that some men by him are omitted, and account it neither sinne, nor absurditie to reckon lesse of the legall, as Saint *Matthew* doth, then of the naturall, as Saint *Luke* in following the lineall hath done: the one of them taking liberty of omiſſion (say they) to cast his *fourteenes* into *equall numbers*: but the other tied by

*Differences in families.*

*A libertie assumed without warrant.*



a requisite order, to record the naturall  
successors to their naturall parents.

To the first and difficult order of  
the Euangelist, we answer; it is so  
farre from all likelihood, that wee  
evidently see the contrary by Saint  
*Matthew* himselfe; for from *Abra-  
ham* to *David*, and from *Salathiel* to  
*Ioseph*, his manner and order is so  
plaine, as nothing can be more. And  
so farre are the double names from  
meaning the same persons, that not  
any one of them in either of the *E-  
uangelists* are one and the same, ex-  
cepting onely *Salathiel*, *Zorobabel*,  
and *Ioseph* the husband of *Marie*.

And to the second we say, it is so  
farre from obliuion or ignorance in  
the *Euangelist*, as that hee confirms  
by other Scriptures what himselfe  
writes; and is most frequent in ap-  
plying the Prophets to the purpose  
of his text, both in the *Parents* and  
person of *Christ*.

As *Isaiah*<sup>a</sup> for his stem, and sonne  
of a Virgin; *Micah*<sup>b</sup> for his Tribe,  
and place of his birth. *Hoshea*<sup>c</sup> for  
his calling out of *Egypt*. *Zachari*<sup>d</sup>  
for

Saint Mat-  
thew most  
plaine in  
setting  
downe his  
pedegrees.

Saint Mat-  
thew is  
more fre-  
quent in  
alleaging  
the Pro-  
phets, then  
any other of  
the Euan-  
gelists.

<sup>a</sup> Esay 7.

<sup>b</sup> Micah.

5. 2.

<sup>c</sup> Hoshea. II.

1.

<sup>d</sup> Zach. 9. 9

for his lowlines and contempt. *Dauid* <sup>e</sup> for the maner of his death: and *Jonas* <sup>f</sup> in the *Whale*, for a signe of his graue and buriall: and all of them concurring to that *Babe* in his text.

And that it is not vnusualt in the holie Scriptures for *generations* in some families to exceede others in numbers, we see: for not only *Sem* liued through ten *generations*, euen to the fiftieth yeere of *Isaac*, but also in other ages following, great differences doe appeare.

For the *Patriarch Iudah* saw himselfe in a sort, a great grand-father in his fourth descent, when as *Leui* his brother was but an immediate father in his first. In the Priests line likewise, from *Abiathar*, whom *Salomon* expelled, vnto *Seraih*, whom *Nebuchadnezzar* slew, were but twelue *generations*: whereas in the *Kings* from *Salomon* to *Ieconiah*, whom *Nebuchadnezzar* captiuated, there were twenty.

Nay, what more is; five onely of *Iudahs* Tribe, namely, from *Naasson* in the wildernesse, vnto *Iesse* the Father

<sup>e</sup> Psal. 22.  
<sup>f</sup> Ion. 1. 17

Some families exceed others in long life.

1 Kin. 2. 27

2 Chr. 25. 18.

Five of Iudahs, saw seuentene of Leui.



Num. 16.  
1 Sam. 16.

ther of *David*, liued and few no lesse then seuentene of *Leui* his Tribe, that is, from *Korah* that perished in the Wildernesse, vnto *Samuel* the Prophet, that annointed *David*. Thus then the obiection of the vnequalitie of Families is taken away by the text of Scriptures that allow the like, or more, in more places then one. But from these generals, let vs come to the parts, and consider the diuisions by Saint *Matthew* assigned, of fourtene, fourtene, and fourtene generations.

Ruth, 4. 18.

The first whereof we find by *Moses*, and by the writer of the Booke of *Ruth*, both in number, and in names to be most exact, and therefore thereof we need not to speake: But of the second we are to examine.

How many,  
and who  
they are  
that are o-  
mitted.

First, how many there be, and who they are that are omitted, and the reasons or causes of their omissions. And in the last, to consider by whom, and how the number fourtene is made compleat, when as but thirteene are nominated by the Euangelist himselfe.

For

For the number that are omitted in Saint *Mathewes* second diuision, some account them to be three, and some to be foure, according to the diuers readings found in the Greeke Copies, either including or excluding *Iacim* the last. But if it may be determined by most voyces, then hath *Iacim* no place in that holy catalogue. For *Robert Stephens*, that most learned Printer, in the sixteene seuerall Copies, which he conferred for the edition of the *Greeke Testament*, onely one (of his number the fourteenth) hath *Iacim*: but in all the rest, no such man is found.

Againe, of forty seuerall editions since conferred, and most of them printed in *Paris*, *Geneua*, *Basil*, *London*, *Antwerpe*, *Leyden*, and *Rome*; onely eight of them haue *Iacim*, whereof fixe of that number haue beene printed in *London*: so that but two of forty impressions, haue recorded his name, howsoever he hath beene infreted in ours. And how Saint *Mathewes* Text is translated into diuers languages, see here as followeth.

How many  
Saint Ma-  
thew omit-  
teth.

Onely two  
of forty Ez-  
ditiōs haue  
*Iacim*.

And



Greeke.	<i>And Iofias begat Iechonias, and his brethren in the captivity of Babylon.</i>
Syriac.	<i>Iusia begat Iuchonia, and his brethren, in the captivity of Babel.</i>
Arabick.	<i>Iuschia begat Iuchonia, and his brethren, in the captivity of Babell.</i>
Persian.	<i>Ioshia begat Iuchoniah, and his brethren, in the captiuitie of Babell.</i>
Saxon.	<i>Iofias begat Iechonias, and his brethren, in the captinitie of Babylon.</i>
Latin.	<i>Iofias begat Iechonias and his brethren, in the transmigration of Babylō.</i>
Our Kings Bible.	<i>And Iofias begat Iechonias and his brethren, about the time they were carried away to Babylon.</i>
None almost but Iacim.	So hath Hierom, Augustine, and the ancient: so hath Mountanus, Beza, and the moderne, and indeed so haue all that haue their names prefixed to any Impression (those former excepted) without any mention of Iacim at all. Con-

Concerning then the persons omitted, wee see they were foure Kings of *Judahs* Throne: Three of them in a direct line of succession, and the fourth, nine descents following: which were *Ahaziah*, *Ioash*, and *Amaziah*: and the last *Iacim*, the son of *Iosiah*.

*Foure kings  
omitted by  
S. Mathew*

For whereas Saint *Mathew* saith, that *Ioram* the sonne of *Iehoshaphat*, begat *Ozias*, it is most manifest by the Bookes of the *Kings*, and of the *Chronicles*, that *Ioram* begat *Ahaziah*, and not *Uzziah*: and *Ahaziah* begat *Ioash*, and *Ioash* begat *Amaziah*, and *Amaziah* *Uzziah*, 68 yeeres after the death of King *Ioram*.

But why these foure particular persons about the rest should be omitted, is questionable: some thinking that it was the mistaking of S<sup>t</sup> *Mathew*, in writing *Ozias* for *Uzziah*, and by obliuion left that line of *Ioram* vnto his third descent, which in no case may be admitted.

*A dangerous  
opinio.*

For God forbid that the first writer of the new Testament should be ignorant of that which the olde wrote,



wrote, whose pen though his, and he a man, yet was the Inditer the Spirit of Truth, and farre from all imperfections of men:

*In an Epistle sent for that defece.*

Some likewise alleage, that for the Iewes weakenesse, *Christ would not haue his holy publican Mathew, to name the wicked Ahaziah, the Cain-Ioash, the foolish Amaziah, nor the Atheist Iehoiakim*, in that catalogue vnto which himselfe was the onely heire, but as the scumme of the World, vnworthy of remembrance, leaues them vnnamed, as though they had neuer beene.

And some again iudge these foure to be omitted for their many impieties, both in their liues and raignes: and for their euill ruling, to be left out of that holy Text, as worthlesse of names, or remembrance.

*The weakenesse of the Iewes no immediate cause.*

Whereunto we answere, that the *Iewes* were not weake in the Texts of their stories, we see by their many Comments, though in the applications many times they missed: but especially in the line of their *Kings* were most ready, from whom they  
expe-

expected their potent *Messiah*. And had they beene ignorant, yet *Christ* the truth, would not haue smothered the truth, in regard of their follies.

Neither doth their silence for bad life and euill ruling onely, satisfie: for many other *Kings* as wicked, or more, are notwithstanding by the *Euangelist* recorded: as *Ioram* that compelled *Iudah* vnto Idolatry, for which his guts by peece-meale daily fell out, and his life so loathed, as it is said of him; *He lined, not being desired.*

The wickednesse of the Kings not the only cause.

2 Chr. 21.  
20.

*Abaz*, that shut vp the doores of the *Lords House*, and made him *Altars* in euery corner of *Ierusalem*, and high places in euery City of *Iudah*, to burne incense vnto other gods, and to sacrifice vnto the gods of *Aram*.

2 Chr. 28.

The periured *Zedekiah*, whose eyes were pluckt out, himself bound in chaines, and carried to *Babel*, where hee died a naughty figge, as *Jeremiah* calles him. And *Ieconiah* so naught, that hee is called a despised *Idol*, a vessell wherein was no pleasure, and the *Signet* pluckt off from Gods right hand.

2 King. 25.

Ier. 24.

Ier. 22. 24.

Saint



Quest. 85.

St Augu-  
stines opi-  
nion of the  
three Kings  
omissions.

Saint *Augustine* in his questions, why of *seventene Kings*, three are left out, answereth; It may be thought (saith he) that the *Euangelist* followed the meaning of the *Law*, and therefore not unworthily were they taken from the number of the rest: for their iniquities so continued, that it had no intermission, for the wickednesse beginning in *Ioram*, so continued in *Ochozias* and the rest, so that none of these, either for any respect due to themselves, or for any good desert of their fathers, ought to be accounted in the number of the *Kings*.

Ezek. 18.

The answer

To this may be answered, as *Ezekiel* doth the proverbe: The Fathers haue eaten sower grapes, and the childrens teeth are set on edge. As I live saith the Lord, all soules are mine, both the soule of the father, and the soule of the sonne, and that soule that sinneth, that soule shall die, the sinner for his owne finnes, and not for his fathers.

The persons  
not respec-  
ted.

And the *Gospell* preaching saluation in *Christ*, regardeth the finnes neither of Father nor sonne, though neuer so many: but beginneth with the saluation of sinners, in such of the Mothers

Mothers as were most tainted with sinne. And if the goodnesse of the Father be regarded in the Son, why was not wicked *Iehoiakim* the sonne recorded for his fathers sake good *Iofahs*. And therefore we may think some other cause moued the Euangelist to omit their names.

Saint *Ierome* likewise from the letter of the Law doth gather the reason of the three first omiſſiōs, namely, from the threats therein contained against Idolatrous posterities, where it is said; *The Lord is a iealous God, visiting the iniquity of the Fathers upon the children, vnto the third, and fourth generation.*

Exod. 20. 4

And these (saith he), being the seede of most wicked Parents, vnto the fourth generation, are omitted by the holy Pen of Grace. For *Ioram* King of *Iudah*, had to wife *Athaliah*, the daughter of *Ahab*, King of *Israel*, and of Idolatrous *Iezebel*, the *Zidonian* worshipper of *Baal*. And of *Athaliah*, was borne *Ahaziah*, who begat *Ioash*, and hee *Amaziah*, the fourth in descent from that wicked bed of marriage.

St Hie-  
romes o-  
pinion of  
omission.

To



To this collection of *Ierome* I could well assent, if it did likewise include the fourth man *Iehoiakim*. But hee being the twelfth in descent of the bloud of *Iezabel*, is notwithstanding omitted; whereas nine betwixt them, and *Iechoniah* after him, are in Saint *Mathewes* Catalogue recorded, and therefore this his obseruation fitteth not well: for the same cause that moued their omissions, moued his, but that did not, therefore that was not the cause.

1 Kin. 21.

21.

1 Kin. 14.

20.

Neuerthelesse, wee know *Ababs* seed by *Iezabel*, had a manifest curse of vtter destruction, that his house should be swept from the earth, as dung from the dung-hill, (as were the Houses of *Ieroboam*, and of *Baasha*) till all were gone.

If then these exceptions may be iustly taken against these diuers expositions, by diuers men alleaged, let vs yet heare further what may be saide was the cause, though not vrging consent without further examination.

It is most apparant, that the E-  
uange-

uangelist Saint *Mathew* to answer this demand of the Wise-men, *Where is hee that is borne King of the Iewes:* sheweth the babe *Iesus* of *Iudah*, *Dauid* & *Bethlehem* to be the said King: confirming his assertion by his tribe, parents, and place of birth, from the *Prophets* that spake it, and the most lawfull right hee had, vnto *Iudahs* Kingdome, from those lawfull Kings that without debarre of title, or exceptions of the people, had sate vpon *Iudahs* throne.

Math. 2 2

The cause  
that moued  
S. Mathew  
to omit four  
Kings.

And that the affections of the people, is to ioyne with his title at a Kings inauguration, the most learned King of all the Worlds Kings, our Soueraigne Lord King *James*, hath set it for a speciall obseruation in his Maiesties \* Booke so intituled: for saith he, *though Monarchies, or hereditary kingdomes cannot iustly be denied to the lawfull successor, whatsoeuer the affections of the people be: yet it is a great signe of the blessing of God, when he enters in it with the willing applause of his subiects, and raignes by the loue and acknowledgement of his people.*

\*Dedicated  
to Prince  
Charles  
his royall  
Sonne.

H

But



The foure  
that are  
omitted,

Exceptions  
against A-  
haziah,

2 Ch. 22. 1.

Deut. 21.  
16,

But it seemeth so had not *Ahaziah*, *Ioash*, *Amaziah*, nor *Iehoiakim* done, but had exceptions against, either in their owne titles, or in the affections of the people, or both: and therefore Saint *Mathew* spareth to record them among the Catalogue of *Salomons* other successors, that so the title of *Iesus* to the *Kingdome* might stand firme, without any debarre or exceptions howsoeuer.

First then of *Abaziah* the first, it is said that he *was the youngest sonne of his father*: for the *Philistines* and *Arabians* that were neighbours to the *Ethiopians*, had *carried away King Ioams wines, and his other sonnes*; so that *there was not a sonne left him, saving Ahaziah the youngest*: 2 Chro. 21. 17. And albeit in the next Chapter it be said, *that the Philistines with the Arabians had slayne all the eldest sonnes*; yet before their slaughter, which was in *Ethiopia*, (for thither they were brought) the Inhabitants of *Ierusalem* had made *Abaziah* the youngest sonne King: contrary to the Law ordained in *Deuteronomy*, which giueth the

the royalty alwayes to the eldest. And *Ahaziah* himselfe being as wicked as any, *walked in the wayes of the house of Ahab*: for his mother *Athalia* counselled him to doe wickedly; for which and his other defects, hee was lastly slaine by *Iehu* King of *Israel*, when hee executed Gods threats vpon the House of *Ahab*.

2 Chro. 22.  
3. 7.

*Joash* the second in Saint *Mathews* omission, after the slaughter of *Ahaziah* his father, and of other his kinsmen the *Princes of Iudah*, of himselfe was vnable; saith the Text, to retaine the Kingdome, and for six yeers space was neither acknowledged King, nor vulgarly knowne to be aliue.

Exceptions  
against  
*Joash*.  
2 Chr. 22.  
8. 9.

For in the rage and vsurpation of *Athaliah*, he was hid in the Temple by his Aunt *Iehoshabeath*: and lastly, preferred to the Throne by *Iehoiada* her Husband, which kindnesse he requited with the slaughter of *Zechariah* their sonne, slaine at his commandement in the Court of the Lords house: for which, and for the bloud he had spilt, his seruants conspired against

2 King 11.

2 Chr. 24.  
21.



him in his house at *Millo*, and slew him, his body not permitted to haue the honour of buriall in the Sepulchers of the *Kings*, and therefore vnworthy of name, or of future remembrance.

Exceptions  
against A-  
maziah,

*Amaziah* the third, was not a preseruer of the Commonwealths state (as *Kings* ought to be) but rather the destroyer of state & Kingdome, as by his raigne is seene.

2 Chr. 25.  
17.

For besides his Idolatry to the Idols of *Edom*, and the prouoking thereby of Gods wrath; in his headstrong rashnesse hee prouoked *Ioash*, King of *Israel*, to fight against *Iudah*: wherein himselfe was taken, the treasures of the Temple and of the Kings house carried away, and the wall of *Ierusalem* broken downe, in length foure hundred cubits, and afterwards he liued in dislike without loue: in so much as his people pursued him from *Ierusalem* vnto *Lachish*, & there slew him, his death not reuenged, but his murtherers escaping all condigne punishments.

Amaziah's  
death vn-  
reuenged.

And after his death, for the hatred  
the

the people bare him, his Crowne for an eleuen yeeres space was helde from *Uzziah* his sonne, and an *interregnum* in *Judah* betwixt the death of the father, and the raigne of the sonne so long: for by the parrerellizing raignes of the Kings of *Judah* and *Israel*, *Amaziah*s death fell in the fifteenth of *Ieroboam*, King of *Israel*, and *Uzziah* beganne not to raigne, til the twenty seuen yeere of the same King. These things considered, might wel moue an omission of his name by Saint *Mathew*.

Broughto  
in Consent.

2 Kin. 14. 1

2 Kin. 15. 1

And in *Iehoiakim* the last, some disliked defects were knowne: for that the people of the Land reiectd him for their King, and annointed *Iehoahaz* his yonger brother by two yeeres in his stead, contrary to the vsuall custome of succession.

And *Iehoiakim* himselfe being made King by *Necho* King of *Egypt*, his title standeth litigious, for the Law commanded by *Moses*, thus speaketh: *From among thy brethren shalt thou make a King over thee; thou shalt not set a stranger over thee, which is*

Deut. 17.  
15.



Exceptions  
against Ie-  
hoiakim.

not thy brother.

If then a stranger must not be permitted a King to raigne ouer Gods people, then by the same Law a stranger could not impose his substitute ouer them, as *Iehoiakim* was. And *Iehoiakims* title it selfe seemeth to stand in a double defect.

I Sam. 16.  
13.

The one is, that he did assume the title and authority of King, his brother aliue, annoynted, and established: whereas *David*, though chosen of God, and annoynted by *Samuel*, acknowledged *Saul* for his Soueraigne; neither seeking to shorten his life, nor disquiet his raigne. And the other is, the vnlawfull meanes hee had to the Crowne, which was by the strong hand of *Necho* of the cursed Egyptians, the ancient enemies to Israel Gods people.

Ier. 36. 30

Ier. 22. 19.

And *Iehoiakims* life as wicked as any, in cutting off *Ieremiahs* Role, was cut off by *Nebuchadnezzar* King of *Babel*; and his carcasse cast out of the gate of *Ierusalem*, to the heate of the day, and frost of the night, was lastly, vnlamented, buried as an Asse  
is

is buried; so contemptible was his life, death, and buriall.

These I assume were the causes of these foure Kings omissions, that is to say, the first and last, not lawfully succeeding in the Throne, were omitted; and the other, the one of them not able to attaine the Crown for the space of fixe yeeres after his fathers death, did not raigne King; and the sonne of the other, for the space of eleuen yeeres after his fathers death, was not admitted to be King: so vnwilling were the people that his issue should raigne.

It is *Augustines* obseruation, that *Salomon* was reckoned for *Dauid* his fathers sake, and that *Rehoboam* was recorded for *Affa* his sonnes sake. If so in them such respect was had for the goodnesse of the father and the son, then in these such contempt was had for the badnesse both of father and sonne, as they are omitted and vnnamed: and themselves flaine by their seruants and subiects, doth confirme the cause of their omissions more strongly.

*The cause  
of the foure  
Kings omis-  
sions.*

*August.  
Quest. 85.*



Ammon  
and Iosiah  
slaine, and  
yet are re-  
corded.

And albeit that bad *Ammon*, and good *Iosiah* were likewise slaine, the one by his seruants, and the other by *Necho* King of *Egypt*: and that *Zedekiah* by *Nebuchadnezzar* a stranger, was likewise made King, and all of them notwithstanding recorded by Saint *Mathew*; yet are not their estates alike.

2 Kin. 21.  
24.  
2 Chr. 35.  
24.

For *Ammons* death was reuenged by the people of the Land, and *Iosiah*'s death lamented both by the people, and the Prophet, neither of which the other were.

a Jer. 27. 6  
b Dan. 2.  
37.

And *Nebuchadnezzar* made the great<sup>a</sup> Monarch of the World, euen by<sup>b</sup> God himselfe, had thereby a lawfull power, both to set vp, and to depose Kings, which *Necho* had not; and therefore *Zedekiah* his title is not to be called in question as *Iehoiakims* is.

Whereupon wee conclude, that the Euangelist Saint *Mathew*, to shew the right that *Iesus* had vnto *Iudahs* Crowne, recordeth his title onely from those Kings that were without all exceptions estated vnto

*Iudahs*

*Judahs* Throne: and omitteth those, against whom any exceptions are found, that so *Christ* who came to fulfill all Lawes, might haue a lawfull succession vnto that Kingdome whereunto he was borne: for other materiall reason of omission we find none. And this being said of the second, we come to the third.

The third and last diuision of the Euangelist, is from the captiuitie of Babylon, vnto *Iesus Christ*, wherein onely thirteene generations and no more, (*Iesus* himselfe being also included) are nominated, though in the summe they are accounted to be fourteene.

To fill vp which number. 1. Some will haue two *Iechonahs*, and them to be the father and sonne. 2. Some but one *Iechoniah*, and he to be twice accounted. 3. Some that the Virgin *Mary* is to be reckoned for a generation among them. 4. And some that the Text is therein faulty, which assertion is most vn sufferable.

That there were two *Iechoniahs*, is the opinion of *Isidore*, who will haue

*Christ's* title without exceptions.

The third diuision of *S. Mathew*.

1.

2.

3.

4.

1.

*Isidore's* opinion.



Epiph.  
Cont. He-  
res. lib. 1.

The father  
and the sons  
names dif-  
fering in  
Character.

2.

Augus-  
tine. upon  
Matthew 1.

haue the one in the end of the second di-  
uision, and the other in the beginning of  
the third: and that they were the fa-  
ther and the sonne, Rabanus affir-  
meth; the father and sonne (saith hee)  
both of them bearing one and the same  
name, you haue the one in the end of the  
second, and the other in the first of the  
third diuision. And with him Epipha-  
nius agreeth, who saith, that *Ioachim*  
the sonne of King *Ioachim*, had the same  
name that his sonne *Iechoniah* had:  
and checketh them for overbold and  
unlearned, that put out his name in the  
second place. Vnto them both let *Ie-  
rome* answere, who hath very well  
observed, and noted, that the father is  
euery where written *Iehoiakim*, with  
K & M. but the sonne *Iehoiachin*, with  
C H & N.

That *Iechoniah* must be twice ac-  
counted, is the collections of our la-  
ter Writers, who know not how to  
make vp the number to bee foure-  
teene, except *Iechoniah* should be put  
twice, that so in him (say they) the head  
of the third generation might be appoin-  
ted. But there is no reason so to ima-  
gine,

gine, seeing no honour from him any wise accrued vnto them, to bee the head of that holy generation, himselfe being a *cast-off Signet from Gods right hand.*

It is *Augustines* saying also, *as that which is bowed in a corner ends, on the one side, and beginnes on the other: so is Iechoniah* put in the end of the former, and in the beginning of the last; wherein the ordinary *Glosse* vnderstandeth a great mystery.

For by the one, which was his transmigration into *Babylon*, he will haue signified the transmigration of the *Apostles among the Gentiles*, and by the other, in writing him the first after the captiuitie, *The resurrection of our Lord vnto life*: and in them both, a figure of *Christ*, who is *the corner stone of the building, the resurrection and life*. But that is ouer farre fetched, and forced to an vnfit application: for neuer is *Christ* figured by a cast-away, as *Iechoniah* is called a Signet pluckt from Gods finger.

The third, is the opinion that *Marie* the Virgin for her sanctity, is of her

*S. Augustin*

*Gloss. ordin. Matthew 1.*

*A mysticall interpretation.*

*Ier. 22. 34*

3.



*The Virgin  
Mary is not  
in account  
among the  
generations.*

*Ioseph &  
Mary make  
but one ge-  
neration.*

her selfe to be accounted a generation among her holy Fathers: But against that the whole streames of generations doe flow, who are euer accounted from the man, and neuer from the woman. And *Iesus* himselfe, who was to fulfill all Scriptures, wee see in the catalogue of both the Euangelists, to be brought from *Ioseph* the man: and *Ioseph* to be of *Nazeret*, of *Bethlehem*, of *Iudah*, and of the lineage of *Dauid*, all the adiuncts attributed vnto *Christ*.

And *Mary* ioyned with *Ioseph* in mariage, both together make but one generation: for man and wife are one house, one family, and one flesh; and therefore not two generations, else had the former foureteenes beene each of them twenty eight, for each of them had his wife.

But that the blessed Virgin had no enumeration of family among those Fathers of *Christ*, is apparant: for that shee hath neither place of birth, tribe, nor family distinctly named, otherwise then the wife of *Ioseph*: that so *Iesus* her sonne might come

in

in the flesh, and be heire of all righteousness, as all other heires for inheritances from the man had beene euer accounted.

Lastly, that the Text is faulty, is the collection of *Marlorat* from others vpon *Mathew* 1. vers. 8. where they say: *Whereas in some Bookes thirteene are onely read, it is likely that it came to passe by the fault and negligence of the writer of the Booke.* Which in no wise may be granted, for to charge the sacred writ with any imperfections, is to open a way to any interpretation, against which the *Massorites* haue most diligently laboured in preserving euery letter in the body of the holy text, so that not any one can be missing, much lesse any word or sentence.

If then neither *Ieconiah*, nor the Virgin *Mariæ* bee contained in this last fourteene generations, how shal the number thereof bee made compleate, and the Euangelist *Matthew* to agree in his owne account. The answer is:

Howsoeuer men haue failed in  
their

4.

A dangerous position.

Massorites  
preservers  
of the text.



Pedaiah  
supplieth  
the number  
of four-  
teene.

their many coniectures, and dissented in their diuers opinions; yet in this last diuision are fourteene generations found to bee full and compleate; beginning in *Salathiel* the first of this last, and ending in *Christ* the *Omega* of the Scriptures Genealogies. For apparant it is by the first of the *Chronicles*, Chapter the third, and nineteenth verse, that *Pedaiah* was by nature the sonne of *Salathiel*, and the father of *Zorobabel*, and is to be verily accounted among the naturall fathers of *Christ*. Yet because he was borne, and died obscurely in Babylon, before his father *Salathiel* was declared the childlesse *Ieconiah*s successor, he is euer in all other texts of both Testaments omitted. And where *Zorobabel* is named from his parant, he is euer called the sonne of *Salathiel*, as heire vnto him, that was made heire vnto the Crowne, & not of *Pedaiah* that was neuer interested therein.

If then the old Testament bee silent for *Pedaiah* (excepting his once naming in the Catalogue of *Iudah*s Genea-

*Genealogies*) Saint *Matthew* in the New, was to omit his name in the Catalogue of them that stood eſtated for the Crowne : but not his number among his generations produced : that man then being included, maketh this laſt diuiſion to be exactly fourteene generations, according to the Euangelists words & account. And how theſe are and may be reckoned, ſee here their diuiſions, as the holy *Ghost* hath aſſigned.

*Pedaiah*  
had no e-  
ſtate in the  
Crowne.

1	2	3
1. <i>Abraham.</i>	1. <i>Salomon.</i>	1. <i>Salathiel.</i>
2. <i>Iſaac.</i>	2. <i>Roboam.</i>	2. <i>Pedaiah.</i>
3. <i>Iacob.</i>	3. <i>Abia.</i>	3. <i>Zorobabel.</i>
4. <i>Iudas.</i>	4. <i>Aſa.</i>	4. <i>Abiud.</i>
5. <i>Phares.</i>	5. <i>Ioſaphat.</i>	5. <i>Eliakim.</i>
6. <i>Eſrom.</i>	6. <i>Ioram.</i>	6. <i>Azor.</i>
7. <i>Aram.</i>	7. <i>Ozias.</i>	7. <i>Sadoc.</i>
8. <i>Aminadab.</i>	8. <i>Ioatham.</i>	8. <i>Achim.</i>
9. <i>Naaffon.</i>	9. <i>Achas.</i>	9. <i>Eliud.</i>
10. <i>Salmon.</i>	10. <i>Ezekias.</i>	10. <i>Eleazer.</i>
11. <i>Boos.</i>	11. <i>Manaſſes.</i>	11. <i>Matthan.</i>
12. <i>Obed.</i>	12. <i>Amon.</i>	12. <i>Iacob.</i>
13. <i>Ieſſe.</i>	13. <i>Ioſias.</i>	13. <i>Ioseph.</i>
14. <i>David.</i>	14. <i>Iechonias.</i>	14. <i>Chriſt.</i>

Thus



The cause  
of Peda-  
iahs omis-  
sion.

Thus then *Pedaiah* being (as most apparant it is) a father of *Christ*, must be in numeration among the fathers of *Christ*, though not to bee named a successor vnto *Salomons* throne: nor is the Euangelists omission of him, more against order, then was the omission of the three former, in the former diuision of three Kings, in a direct line: and all to shew (as is said) the lawfull succession that *Iesus* had vnto *Iudahs* Crown.

Luk. 16. 17  
1 Chro. 3.  
17, &c.

This last collection I see not how to be excepted against, it hauing so sure a warrant by the holy Scripture it selfe: for heauen and earth shall passe, ere the word perish, *Salathiel* his Sonne *Pedaiah*, and the sonne of *Pedaiah* *Zorobabel*.

But why *Pedaiah* is not recorded for a naturall father of *Christ*, in the Catalogue of his naturall fathers by the Euangelist Saint *Luke*, where all vnto *Adam* are nominated; is hid from me: and therefore with *Nazianzen* will I say, *Where I vnderstand I will thankfully praise thee; and where I vnderstand not, I will fall downe and*  
admire

*admire thee.* And with *Dauid* pray, that thy word *may be a lanterne vnto our feete.* And with *Paul*, that our darknes may be made light in *Christ.*

Psal. 119.  
105.

Another meditation ariseth in other families of *Iudahs* tribe, so deep and doubtfull, that \* *Hugo de Saint Victor*, thinketh it a question vndis-  
soluable, and without further search  
soleaueth it; which is, how *Caleb* of  
*Hezron* at forty yeeres old, could be  
either *great Grand-father* vnto *Beza-*  
*leel* the skilfull workmen in the *Ta-*  
*bernacle*, or the searcher of the *Land*  
at the same yeere and time: *He* be-  
ing the *fifth* in an equall equipage  
pararellising *Bezaleel*; and both of  
them borne in *Egypt* from *Hezron*  
of *Iudah*, and actiue men together in  
the wildernesse: the one in ordering  
the curious workes from the pat-  
terne shewed by God himselfe vnto  
*Moses*, and the other a Captaine  
that descried the riches of *Canaan*  
by his owne trauaile: whose dissents  
for more plainnesse I haue here set  
downe to sight.

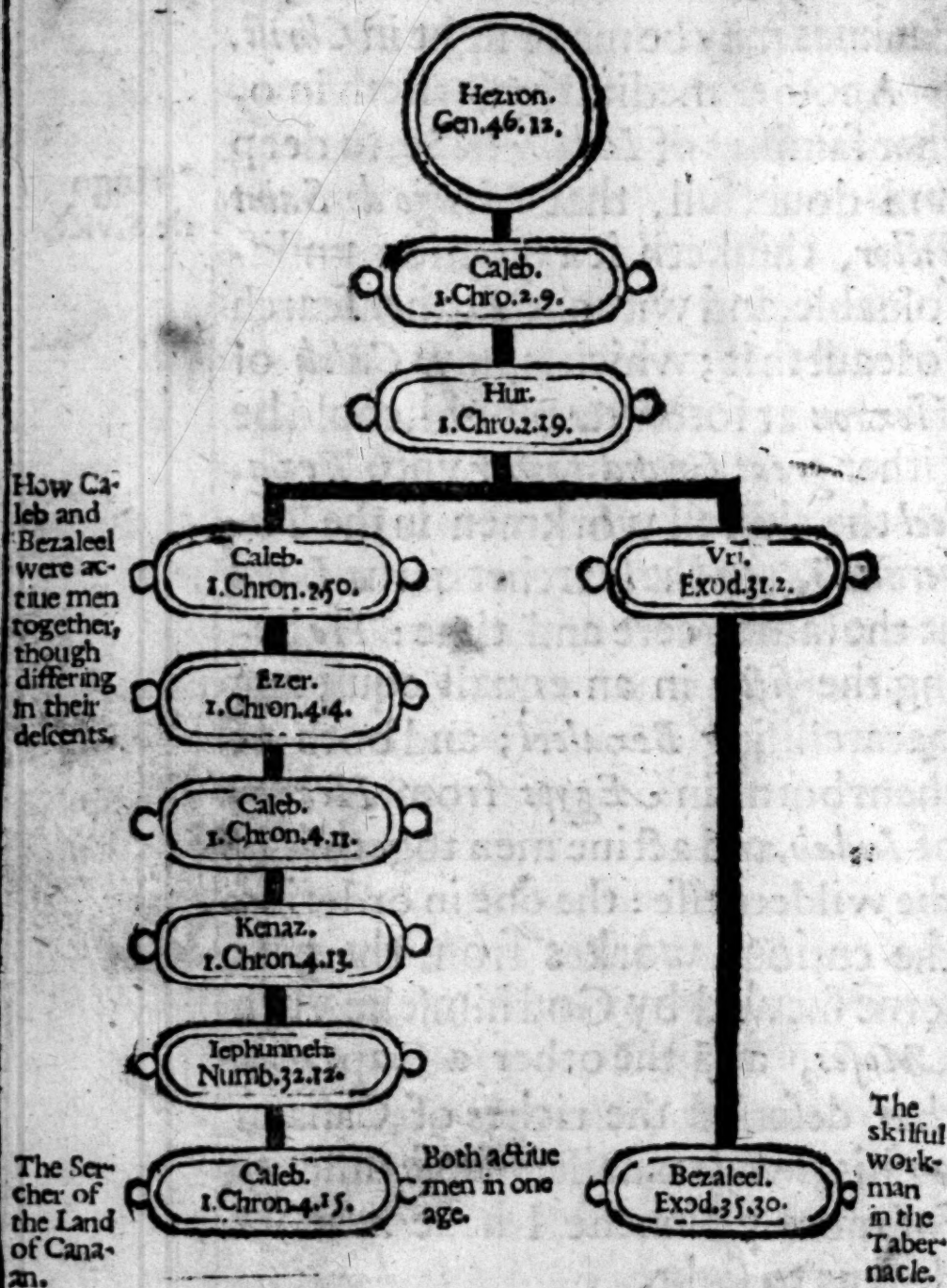
\* Hugo  
de S. vict.

I

The



# The Descents of Caleb and Bezaleel.



In this descent then, whether the first *Caleb*, the sonne of *Hezron*, and great Grand-father vnto *Bezaleel*, or the last *Caleb*, paralelising *Bezaleel* through so many degrees; were the Lands-searcher, both of them come from the same *Hezron*, and actiue men together at one time in the wilderness, hath been much controuersed, and many opinions maintained with variable iudgements.

That the Lands-searcher was the great Grandfather vnto *Bezaleel*, *Rabbi Salom*, a great Doctor of the Jews, bringeth a strange & vnexemplified descent vnto *Bezaleel*: for (saith hee) \**Caleb* at eight yeres old married his first wife *Azuba*, who died the first yere of her mariage, & in his ninth, he took *Ephrath*, otherwise called *Miriam*, the sister of *Moses*, for his second wife; of whom in his tenth yeere was borne *Hur*: and *Hur* in the tenth yeere of his owne life begot *Vri*, when *Caleb* was twenty one yeeres old: and *Vri* in his ninth begat *Bezaleel*, *Caleb* then being thirty, and *Bezaleel* ten, when hee began to frame the Tabernacle; at which time *Caleb* was forty yeeres old.

The un-  
warranta-  
ble reconcili-  
ation of  
the Rab-  
bins.

\* Rabbi  
Solomoh  
cited by D.  
Willet up-  
on *Exod.*  
chap. 31.



The Rab-  
bins opini-  
on confu-  
ted.

\* Her name  
was Ther-  
muthis,  
saith Iose-  
phus, Ant.  
lib. 2, ca. 5.

\* Ioseph.  
Anti. lib. 2  
cap. 2.

But how many ouersights are in these his sayings, is soone perceiued: first, that *Caleb* should haue (not a child, but) children, as hee is said to haue by *Azuba*, 1. *Chron.* 2. 18. he being but eight yeeres old, is vncredible: secondly, that *Azuba* should be a mother of children, she dying the first yeere of her marriage, vnlesse they were twinnes, which is not apparant, is vnpossible: thirdly, that *Caleb*, aged but nine, should take to wife *Miriam* the sister of *Moses*, she being about nintie, is not agreeable: for shee was elder then *Moses*, and of discretion to call her mother for his nurse, when the \* daughter of *Pharaoh* found him in the *Arke* of *Bull-rushes*; since when, we know fourescore and one yeeres to bee fully expired. To make her then a mother at ninty, and to beare a Sonne in that age of her life, is so vnlikely, that \* *Iosephus* will haue her not to be the mother of *Hur*, but the wife of *Hur*, and mother vnto *Vri*, his son, which is far more probable, their yerres agreeable, & fit for marriage.

For

For *Hur* was in the same degree from *Hezron* of *Judah*, who went with *Jacob* into *Egypt*, as *Miriam* was from *Kohath* of *Leui*, one of the seuenty that descended also : for *Kohath* begot *Amram*, and *Amram*, *Miriam* ; so *Hezron* begot *Caleb*, and *Caleb*, *Hur*.

*Miriam*  
the wife,  
and not the  
mother of  
*Hur*.

Fourthly, that *Hur* and *Vri* should bee either of them Fathers at tenne yeeres of age, is vnexemplified in Scripture, though *Genebrard* allow, that *Haran* might bee father vnto *Sara* at eight.

And lastly, that *Bezaleel* should haue the aduantage of *Christ* by two yeeres, to be as skilfull at ten in the worke of the *Tabernacle* ; as *Christ* was at twelue to build the true *Temple*, when with admiration hee opposed the *Doctors*, and expounded the *Law*.

¶ *Luke* 2.  
46.

These impossibilities therefore our ancient *Lyra* well perceiued, but in seeking to redresse them, hee fell into as great an error himselfe ; in saying, that these men, *Hur*, *Vri*, and *Bezaleel*, mentioned in the first of



\* *Lyra*  
*herein not*  
*to be fol-*  
*lowed.*

\* *Varab.*  
*Anotat.*  
*upon 1.*  
*Chr. 4. 15.*

*Chronicles, chap. 2. 20.* were not the same that were spoken of in *Exod. chap. 31.* but \* were other men of the same name, & of the same tribe. But so to expound the text, is dangerous, lest a liking liberty loose thereby the ioynts of the holy scriptures frame, and to giue the water that passage, the breach will bee great.

\* *Vatablus* in his annotations, and *Cumanus Flinspach* in his *Arca Dei*, doe take *Hezron* to be *Iephunneh*, & so consequently, the first *Caleb* the sonne of *Hezron*, to be the same *Caleb* the sonne of *Iephunneh*, and the great *Grand-father* vnto *Bezaleel*. But therein then must bee followed all *Rabbi Solomoh* his errours, for *Calebs* forty yeres age wil inforce it so.

But that *Hezron* could bee either *Iephunneh*, or the Father of *Caleb* the *Lands-surueyours*, is by the text manifestly contradicted: for *Hezron* was borne vnto *Phares* before that *Iacob* went downe into *Egypt*; and in *Egypt*, *Hezron* begot his sonne the first *Caleb*, when he was threescore yeers of

of age, as 1. *Chron.* 2. 21. by which account, that *Caleb* must needs haue been an hundred fiftie five yeeres old in the first yeere of the wildernesse: for in *Egypt* the abode was two hundred and fiftene, as before we haue shewed. But <sup>a</sup> *Caleb*, the sonne of *Iephuueh*, the lands-searcher, was then but <sup>b</sup> forty yeeres old; whereby it is euident, these *Calebs* could not be one and the same, but two seuerall men.

Now as it is impossible for the first *Caleb*, the great Grand-father vnto *Bezaleel*, to be the lands-searcher; so the last *Caleb* being the seuenth in descent from him, and the fift in degree after *Bezaleel*, ministreth matter of much seeming difficultie; for that both of them at one time were employed in most serious affaires.

As touching *Calebs* successors, I know there are many doubts made, some making but two *Calebs*, some three, and some foure: and the first and last, hauing either of them a daughter called *Achsah*, doth no whit lessen the doubt.

The first  
*Caleb*  
could not be  
the Lands  
searcher.

<sup>a</sup> 1. *Chron.*  
2. 18.

<sup>b</sup> *Iosh.* 14. 7

To status.



Doubts  
made in the  
pedegree of  
Hezron.

Again, whether *Ezer* mentioned in this pedegree, was the immediat son of the second *Caleb*, or the immediat father vnto the third, may seeme doubtfull: As also *Kenaz* hauing no such pregnant testimony, either of predecessor, or successor, as may inforce (it may be objected) there is no certaine descents betwixt the *Lands searcher*, and the equalising of the skilfull workman *Bezaleel*.

Doubts answered in  
the pedegree of  
Hezron.  
1. Chron:  
4. 4.

To which may be answered, that although *Ezer* bee not so precisely named a sonne, as some others are, yet is he said to bee of the sonnes of *Hur*, in the first of the *Chronicles*, the fourth *Chapter*, and the fourth *verse*, and neerer to him by any of his sonnes he cannot bee, then of *Caleb*, who was his eldest sonne, as *verse* fiftie: so that the many descents, in so short a time, will warrant him to be *Calebs* sonne.

And for the other obiection of doubt, thus I answer: If the *Kenezite*, *Numb. 22. vers. 12.* be not the immediate sonne of *Caleb*, and the immediate father vnto *Iephuneb*, then

then more of his families must come betwixt, and so the last *Caleb* should be further remooued from *Bezaleel*, and a more impossibilitie imagined.

But to vnloose this seeming hard knot, and to approue the truth of a continued succession, let it be allowed to suppose the ages of these men when they were fathers, and especially of him vpon whom resteth the greatest doubt; so shall wee force neither breach of succession, nor find such impossibilities as haue bin alleaged.

Admit then *Hur* to bee twentie yeeres old when he begot *Caleb*, and *Caleb* twenty when he begot *Ezer*; *Ezer* twenty when he begot *Caleb*, *Caleb* twenty when he begot *Kenaz*, *Kenaz* twenty when he begot *Iephuneh*; *Iephuneh* twenty when he begot *Caleb*; and *Caleb* we know was forty, when hee searched the land; all which yeeres being added together, make one hundred and sixty.

Returne to *Hur* in his other issue, and admit *Hur* to be seuentie when he begot *Vri*, *Vri* to be sixtie when when he begot *Bezaleel*, and *Bezaleel* thir-

<sup>c</sup>Iosh. 14 7



thirty when hee wrought vpon the *Tabernacle*: which yeeres likewise being summed together, come also to one hundred and sixty.

How Ca-  
leb and  
Bezaleel  
were men  
in one age.

<sup>d</sup>Num. 4.3

Thus then you see this rough way made smooth, and nature no whit forced in neither line; for that sons were begotten both at younger, and elder yeeres through many descents in those times, as we haue already seene. And that *Bezaleel* should bee thirtie, is most agreeable to the Law of the *Leuites*, who at <sup>d</sup> thirtie were chosen for seruices in the *Tabernacle*; and therefore most likely that at those yeeres hee was chosen to worke in the *Tabernacle*.

<sup>e</sup>Hob. 8. 2

Now seeing wee haue the true <sup>e</sup> *Tabernacle* which is not made with hands, and are heires of that *Canaan* whose rest is perpetuall; let vs study to enter therein, and with thanks offer our sacrifices vnto him who is the first, and the last, in euery lease and line of the Law. For <sup>f</sup> of him, and through him, and for him, are all things that are written, to whom be all glory for euer. Amen.

<sup>f</sup>Rom. 11.  
36.

## CHAP. 6.

*That God became Man, and from what men descended, the Scriptures Genealogies doe evidently shew.*



*I* resteth now to shew, that through these holy Genealogies, **G O D** became *Man*, and that *Christ* (the word before all things) was in mans loynes inclosed, till the <sup>a</sup> fulnesse of time came, that God sent his Sonne to bee made of a *Woman*.

This blessed fruit therefore in whom our election was sealed, <sup>b</sup> before the foundation of the world, was first promised to our first parents in *Paradise*, after their taste of the forbidden fruit of death, when likewise the *Serpents* malice was quailed by this sentence, <sup>c</sup> *I wil put enmity between thee and the woman, and betweene thy seed and her seed. He shall breake thine head, and thou shalt bruse his heele. And that*

*God became man.*

<sup>a</sup> Galat. 4: 4.

<sup>b</sup> Eph. 1. 4.

<sup>c</sup> Gen 3. Was promised to the fathers.



that this her seed then promised, was the very *Messiah* to come, both *Jewes* and *Gentiles* haue acknowledged, the *Fathers* looked for, and the *Patriarkes* beleueed in.

Reueiled in  
the Scrip-  
tures.

The Scriptures thus beginning with a *Messiah*, the onely *Alpha* of all our happinesse, aimeth at no other marke besides him, the onely *Omega* of all our hopes. For leauing the state-affaires of the world, as the breeding of Kingdomes, Principalties, and the like, they directly leade vs to the birth and of-spring of *Abraham*, whereof *Christ* was to bee borne: and vnto him eight seuerall times was promise made, that in his seed all the nations of the earth should bee blessed And vnto *Isaac* his sonne the same promise was confirmed in the same words.

<sup>c</sup> Num. 24  
17. 19.

<sup>f</sup> Gen. 49.  
10.

<sup>g</sup> Ps. 100. 1

<sup>h</sup> Isay 9.

Vnto *Iacob* he was the <sup>c</sup> star that should haue dominion; and vnto *Iudah* the <sup>f</sup> Lion that should weld the Scepter; to *Dauid*, he was the Sonne that was his <sup>g</sup> Lord; and to *Esay* the <sup>h</sup> child vpon whose shoulders the gouernment was laid: To faithfull *Ahaz* hee

he was thei sonne of a *Virgin*; and to the backe-sliding *Jewes* a signe that <sup>k</sup> a woman should compasse a man. Briefely, vnto his elect, he was, and is the *Rocke of Salvation*, and vnto his *Zion* the <sup>l</sup> the corner stone tried and precious. These and infinite more promises of the *Messiah*, are most frequent in the Scriptures of God, which were all accomplished in *Christ* the *Immanuel* with vs, whose naturall fathers were as great a cloud, and as many witnesses to shew the truth of his *humanity*, as were the *Euangelists* & *Disciples* that wrote, and were sent to preach his *Deity*, being fitted forthat worke, as was the golden crowne-work vpon the edges of the incense *Alter*, and leade our paths into that way of truth, as the fiery *Pillar* did light the *Israelites* remouings.

But our ouer-much negligence in these *holy Genealogies*, as also in the double discents *legall* and *naturall*; of *Iesus* our Lord and *Messiah*, hath greatly hurt both our owne cause, and hindered the *Jewes* from embracing the Gospel.

Our

<sup>i</sup> *Isay* 28.  
16.

<sup>k</sup> *Iere.* 31.  
22.

<sup>l</sup> *1 Pct.* 2.  
6.

Being in-  
nūber. 74.  
*Luk.* 10. 1.

Ignorance  
in the sa-  
cred Ge-  
nealogies,  
hath hurt  
the cause of  
*Christianity*



Our hurt in bringing him naturally from *Salomon*, whose line was ended long before: their hinderance by our entangling the text of the old Testament in *Ioash*, and *Ieconiah*, and in the new, in *Iacob*, *Ioseph*, and *Eli*; whereby they daily obiekt, that we are not able by Scriptures to reconcile our owne Euangelists, Saint *Mathew* and Saint *Luke*.

Wherein the  
Iewes and  
Christians  
differ touching  
Christs nature,  
& his right to the  
Kingdome.

S. Mathew  
recordeth  
the legal, &  
S. Luke the  
natural parents  
of  
Christ.

That he is of *Dauid*, both they and we agree, but whether by *Salomon* or *Nathan* resteth the question. They hold him from *Salomon* by birth and naturall succession: wee naturally from *Nathan*, & by a legall right, the next heire to *Salomons* Kingdom, his own posterity being vtterly extinct.

But this not obserued, that Saint *Mathew* recordeth *Christs* legall descent from *Salomon*, whereby he was the lawfull King of the Iewes; and that Saint *Luke* bringeth his naturall line from *Nathan*, thereby to shew him to be the *Seed of the promise*, hath bred many intricate (and some of them dangerous) expositions.

In the mentioning whereof, let it  
bee

bee farre from mee to blot with the least imputation, the faire remembrances of any painefull father gone before vs in the Scriptures explanation, from whose bright torches we must confesse our dim candles haue beene much enlightened, and by whose labours our studies are enriched, both with Arts and wisdom; but rather with the *Bee*, let vs worke the hony out of euery flower, and according to the precept of the *Apostle*,<sup>m</sup> try the worke by the fier of Gods word. The Romanist *Iohn Lucidus*, deceiued by a forged *Philo* and *Nicholas Lyra*, our Country-man, corrupted by study of malicious *Rabbins*, together with *Annius*, *Eusebius*, *Africanus*, and many others, haue in Glosses verie much intangled the truth of these pedegrees.

For *Lucidus* allowing that *Vtopian* Hebrician, from him doth end the line of *Salomon* in *Ochozias*, otherwise called *Achaziah*, the seuenth King succeeding, and vnto *Ieconiah* the last King of *Iudah*, doth name al the Kings mentioned by Saint *Matthew*,

It is no blemish to the godly to haue their errors reformed.

<sup>m</sup> 1 Cor. 3  
13.

Lib. breuiariæ.  
A wrong receiued opinion, that *Salomons* house ended in *Ochozias*.



Aug. Mac-  
lorat: upon  
Mat. 1. 12.

them, to bee the same men whom S:  
Luke recordeth from Nathan, whose  
words thus follow.

The foun-  
dation not  
firme, a ru-  
ine must  
follow: for  
Kings ne-  
uer left  
their names  
to be called  
as subiects,  
no occasion  
so forcing.

## S. MATHEVV.

Ioas,  
Amasia,  
Ozias,  
Iotham,  
Achas,  
Ezechias,  
Manasses,  
Amon,  
Iofias,  
Iehoahaz,  
Iehoiachim,  
Ieconiah,

> otherwise <

## S. LVKE.

Simeon.  
Leui.  
Matthat.  
Iorim,  
Eliezar.  
Iose.  
Er.  
Elmodam.  
Cosam.  
Addi.  
Melchi.  
Neri.

The like fainings of double  
names, he continueth from Zoroba-  
bel through the line of Rhesa vnto E-  
li, the father of Mary, though to lit-  
tle purpose, and lesse explanation.

Eusebius likewise, citing the E-  
pistle of Africanus to Aristides, as an-  
cient as Origin, in these descents of  
Christ his parents, both by legall ma-  
riages, and in double venters of sons,  
so troubleth the truth with vnwar-  
rantable

Africanus  
ad Aristide  
Epistola.

Inuention  
trouble the  
truth,

rantable inuentions, as may dazell the eies of the best sighted searcher; his words somewhat abridged, I will here insert.

*The \* kindred (saith he) of Salomon and of Nathan is so knit together, by re-  
nuing of the deceased without issue, by se-  
cond mariages, by raising of seede, so that  
not without cause, the same persons are  
posted ouer to diuers fathers, whereof  
some were imagined, and some others were  
their fathers indeed, both the allegations  
being properly true, though in Ioseph di-  
uersly, yet exactly by descent determined.  
And that that which I go about to proue,  
may plainly appeare, I will declare the  
orderly succession of this Genealogie,  
making a recitall from Dauid to Salo-  
mon. The third from the end is Mat-  
than found, which begat Iacob, the fa-  
ther of Ioseph, but from Nathan the son  
of Dauid, decending according to the  
Gospell of Luke, the third from the ende  
is Melchi, whose sonne is Hely, the fa-  
ther of Ioseph. For Ioseph is the son  
of Hely, the sonne of Melchi. Ioseph  
being the proposed marke to shoote at, wee  
must shew how either is termed his fa-  
ther*

\* Eusl. Eccel  
hist. l. i. c. 8

Math. i.  
Luke 3.



\* Not so, for Salomon hath none of his race so named, & Matthā was of A-biud, as Melchi also was, and both of the of Zorobabell from Nathan.

ther, deriuing the pedegree of Iacob from Salomon, of Heli from Nathan. And first how Iacob and Heli, being two brethren, then their fathers, Matthan and Melchi, borne of diuers kindreds, may be prooued grandfathers to Ioseph. Matthan therefore and Melchi, marrying the same wife, begat brethren by the same mother, the law not forbidding a Widow either dismissed from her Husband, or after the death of her husband, to be couelled vnto another man. First, therefore, \* Matthan descending from Salomon, begat Iacob of Estha, for that is said to be her name. After the death of Matthan, Melchi (which is said to haue descended from Nathan) beeing of the same Tribe, but of another race, hauing married this widow to his wife, begat Heli his sonne. Thus doe wee finde Iacob and Heli of a different race, but by the same mother to haue bin brethren. Of the which, Iacob taking to wife his sister the wife of Heli, his brother beeing deceased without issue, begat on her the third, to wit, Ioseph: by nature and the order of generation vnto himselfe, whereupon it is written, Iacob begat Ioseph, by

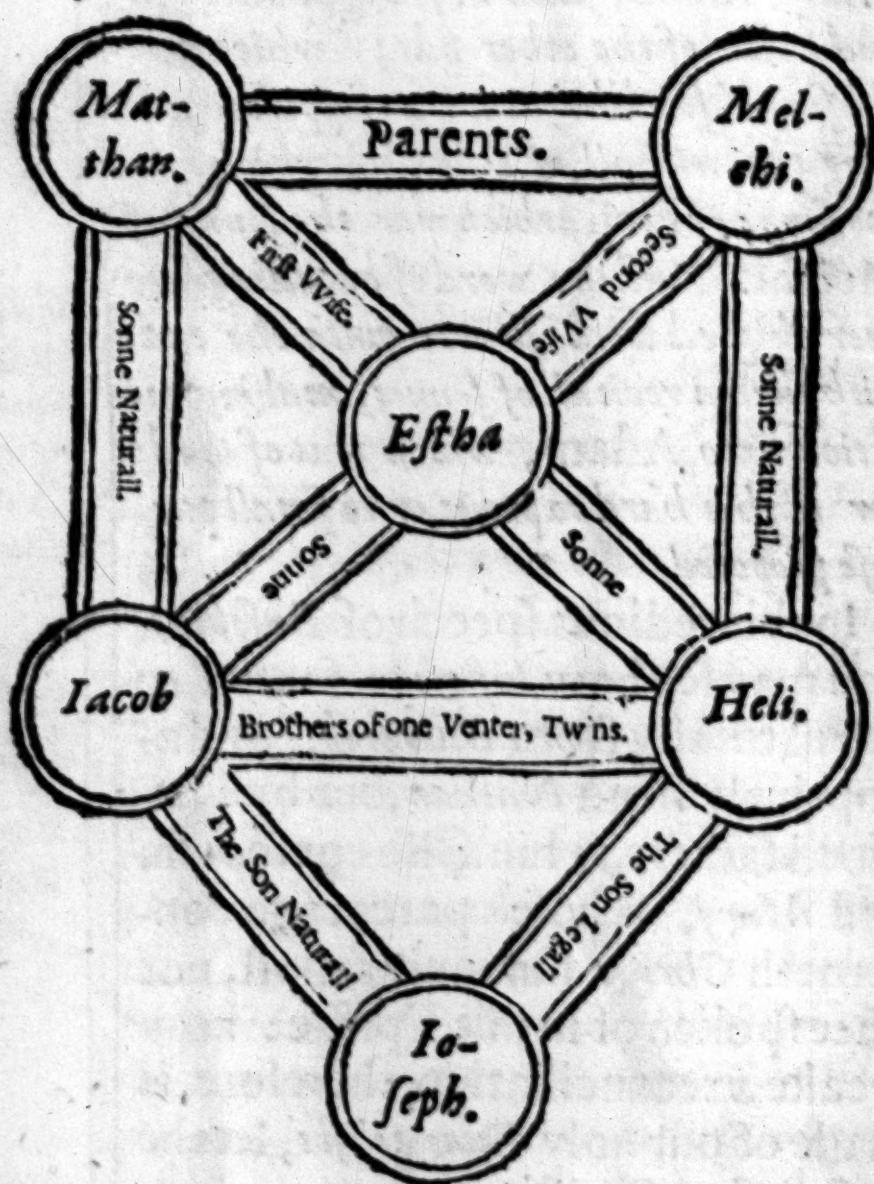
by the law vnto his brother Heli deceased, whose sonne Ioseph was. For Iacob being his brother, raised seede vnto him: wherefore, neither that Genea'ogic which concerneth him, is to be abolished, the which Mathew the Auangelist reciting; Iacob (saith he) begat Ioseph: and Luke of the other side; which was the sonne (saith he) as it was supposed (adding this withall) of Ioseph, which was the sonne of Heli, which was the sonne of Melchi. And the word of begetting, hee ouer skipped with silence vnto the end, with such a recitall of sonnes, making relation vnto Adam, which was of God: nor is this hard to prone, or to small purpose proposed.

In this tedious speech of Eusebius, you may see how Ioseph is forced to bee naturally from Salomon, and adoptiuely from Nathan, but by imagined fathers, as himselfe confesseth. and Mary, whose parentage concerneth Christs humanity most, not once spoken of in this Epistle: how weake a reconciliation therefore is made of our holy Euangelists, let the vnsatisfied Christian iudge; and yet



In the Bi-  
bles of the  
largest vol-  
ume in En-  
glish.

in these fainings, he hath beene fol-  
lowed in the labours of those that o-  
therwise haue done wel; which their  
pedegrees to shew the present de-  
fect, is here from them presented to  
thy sight.



In

In this intricate Labirinth who can but lament; where neither Scripture is followed, nor propagation allowed: and how farre from truth *Eusebius* hath straied in this his pretended reconciliation, is evidently seene; namely, in making *Melchi* to be the immediat father of *Heli*, and the *third from the end* in *S. Lukes* catalogue; when by the said *Euangelist* it is most apparant that he was the *fifth from the end*; and not the father, but the great grandfather of *Heli*: for *Melchi* begat *Leui*, and *Leui* begat *Matthat*, and *Matthat* begat *Heli*, whose sonne in law *Ioseph* was.

Contrarie-  
ties.

Then could not *Melchi* be the naturall and next immediate father of *Heli*, two generations comming betwixt, howsoeuer *Eusebius* vnderstandeth his ranke from the end.

Nor could the issues of double mariages so begot and borne, bee brothers of one venter, twines: as *Iacob* and *Heli* are said to bee by the said *Estha*, and by two seuerall men, *Matthan* and *Melchi*; a thing strange

A Conceit  
without ex-  
ample.



in nature, and the like in Scripture neuer seene.

And though *Lyra* from *Africanus* and *Hierome* allow of the double mariages, for the rayeing of seed to the issuelesse deceased, yet he ioyneth *Matthat* and not *Melchi* vnto *Estha*, for her second husband, and maketh *Heli* her sonne by the same man.

But in following these Rabbins too neerely, that bring Christ from *Salomon*: *Nicolas Lyra* in his annotations both vpon the first booke of *Chronicles*, and the Gospell of Saint *Mathew*, ouerrunneth the truth into a most dangerous error.

For he would haue *Nathan* to bee but the adopted sonne of *Dauid*, and the naturall sonne of *Vriah* the *Hittite*, borne vnto him by *Bathsheba* his wife, before *Dauid* tooke her for his. For vpon *Dauids* sonnes borne in *Ierusalem*, and 1 *Chro.* 3. 5. thus he commenteth. *Onely Salomon was Dauids naturall sonne, the other three were Vriahs, whom Dauid made his by adoption.* So our Lord should come, and take flesh, not of blessed *Scm*, and beloued *Dauid*

*Lyra annotation vpon*  
1 *Chr.* 3. 5  
& in *Mat.*  
1.

*Dauid*, as by the Prophets was promised; but of cursed *Cham*, and irreligious *Heth*, without all warrant of the sacred Text.

But vnto these their assertions, let vs assay further the answer, to cleere our *Euangelists* from the least touch of disagreement.

First then, though *Lucidus* bee greatly deceiued in the ending of *Salomons* line in *Abaziah*, yet touching *Nathans* right and families, he hath spoken well, in bringing *Ioseph*, *Mary*, *Zorobabel*, and *Salathiel*, from *Nathan*, and *Nathans* issue to be successours vnto *Salomons* Crowne.

But in following his forged *Philo*, he erreth exceedingly, in saying that *the Kings of Iudah*, recorded by *S. Mathew*, are the same men whom *Saint Luke* recorded by other names. But that Kings should lose the Maiesty of their names knowne at their coronation, and afterward be called by other names of their inferiour subjects, no necessity constraining, as *Lucidus* affirmeth twelue of *Iudahs* Kings to haue done, is not againe ex-

*The opinions examined, with their resolutions.*

*Iohn Lucidus deceiued by a forged Philo.*



emplified in the world, and is so far from credit, that neither *Turke* nor *Iew* will believe the Texts of the old Testament are so to be vnderstood.

But to encrease the error, he goeth further, and endeth *Salomons* line in *Ahaziah* or *Ochoziah*, without any apparāt shew of truth: For hardly shall be found in Scripture a sonne oftner named from his father then *Ioash* is from *Ahaziah*, as these fixe seuerall Texts approue. *2 Kings* 11.2. *2 Kings* 13.1. *2 Kings* 14.13. *1 Chro.* 3.11. *2 Chro.* 22.11. *2 Chro.* 23.3.

The dissolution then of *Salomons* house was not at *Ahaziah*, in the seuenth generacion, as *Philo* and his followers dreame, but continued vnto the eighteenth, to *Ieconiah* the childlesse, as the Prophet pronounceth him, whose pedegree from *Salomon* to himselfe, both in the bookes of the *Kings*, and also of the *Chronicles* is apparantly laid downe.

Neither hath any *Iew* the most diligent searchers of the Kingly line, ended that of *Salomons*, in the said *Ahaziah*: but rather haue assai-

ed

*Ioash* in e-  
uery text  
where he is  
named, is  
called the  
sonne of O-  
chozias.  
*Salomons*  
house did  
not end in  
Ochozias.

ed to continue it long after the birth of Iesus, lest our Christ should be their King.

That *Salomon* sinned, we know by his story, & that his successours were wicked, we see by their acts, but that *God* wil bring his house sosoone to a period, is not manifested either by speech or by prophecy. And the property of *God* is, to warne the punishment before he doth strike: for so saith *Amos*; <sup>n</sup> *the Lord will doe nothing, but he revealeth his secret unto his servants the Prophets*. But where was heard the sound of that threat, that *Salomons* issue in *Ahaziah* should end; and the glory of his kingdome should be giuen to *Simeon*, a poore subiect, and of another family?

And why should it end in *Ahaziah*, rather then in *Ioram* his father, who sought the vtter destruction thereof, by murthering his sixe brethren, <sup>p</sup> all the sonnes of *Iehoshaphat* King of *Iudah*: & many other Princes of *Israell*, and was himselfe so diseased in his bowels, as to mans seeming his naturall fecundity was altogether

*Gods property is to warne before he doth strike.*

<sup>n</sup> *Amos* 3. 7.

o *2. Chro.*  
21.4.



Gods man-  
ner of dea-  
lings.

p Gen. 27.

q 1. Sam.

15. 28.

r 1. Kings

2. 35.

r Mat. 23.

35.

r 2. Chro.

24. 21.

altogether hindered.

Againe, this is a generall obseruation, that when *God* for sinne taketh his blessings from the offender, hee doth bestow them vpon the more worthy, as hee did the birth-right from prophane *p Esau*, & gaue it to *Iacob* that preuailed with *God*: when he reiected disobedient *s Saul*, he chose *Dauid* a man after his own heart, and when the rebell *r Abiathar* was put from the Priest-hood, the faithfull subiect *Zadock* was set in his place.

But in this change of state and of persons, we find no such differences: For *Ioash*, whom they faine from *Nathan*, continued the like wickednes, as they from *Salomon* had done; and with *Cain* is compared in shedding (as he had *Abels*) *r the blood of Zachariah betweene the Temple and the Altar*, euen the blood of him, whose father had both preserued his life, and raised him to his Kingly estate; which his sinne, the *Rabbins* amplifie (in the Treatise of Penance) in this manner.

In

In seven\* transgressions Israell sinned that day, they killed a Priest and a Prophet, and a Iudge, & shed innocent blood, and polluted the Court between the Temple and the Altar upon the expiation day; and when Nabuzaradan came thither, he saw the blond upon the pauement, and asked whose it was : they said ; the blond of a sacrificer, a Prophet, and a Iudge which prophecied against vs, all that thou hast done vnto vs, and we stood vp against him, and killed him. Then he caused eighty thousand youths of the sacrificers race, to be slaughtered for him. A wicked beginning verily to be brought into good Nathans line, and no better continued in most of the Kings following.

For did not<sup>u</sup> Amaziah set vp the Idols of Seir for his God? King<sup>x</sup> Abaz made molten Images for Baalim, and after the abomination of the Heathen, burnt his children in the valley of Hinnon, and sacrificed vnto the Gods of Damascus. Wicked Manasses built high places for all the host of Heauen, euen in the Court of the house of the Lord, caused his children to passe through the fier,

\* In Ierusalem  
Treat. of penance al-  
leged by  
M. Brogh-  
ton.

12 Chr. 18



7 2 Chr. 33

2 2 Kings

24.3.

2 2 Chr. 33

22.

b 2 Kings

23.34.

c Jer. 36.

23.

d 2. Chro

36.6.

e Jer. 22.

19.

f 2. Kings

24.

g Jer. 22.

30.

h Psal. 45.

7.

Christ came  
of sinners, to  
saue sinners

fier, and shed much innocent bloud, whose sinnes so prouoked the Lords wrath, that they are remembred for destruction, vnto his fourth generation, <sup>2</sup> *Amon sacrificed vnto the carned Images, that his father Manasses had made,* and <sup>2</sup> augmented his sinnes daily more and more.

*Iehoahaz* <sup>b</sup> was euill the short time of his raigne, and by *Necho* was carried prisoner into *Egypt*, where he died. Periured <sup>c</sup> *Iehoiakim* burned *Jeremy his Roule*, was captiuated by *Nebuchadnezzar*, drawne and cast forth beyond the gates of *Ierusalem*, and buried with the burial of an <sup>d</sup> *Asse*. *Ieconiah*, a despised and <sup>e</sup> broken *Idoll*, was kept <sup>f</sup> prisoner in *Babell* all his life, and by a solemne proclamation was pronounced <sup>g</sup> childlesse, as the last of that race that should beare rule in *Iudah*. A wicked generation surely for him that <sup>h</sup> hated wickednesse, to proceed from, or the Scepter of his righteousness to bud from such rootes.

For albeit that *Christ* came of sinners (as from *Adam* he could not otherwise doe) yet hee honoured his earthly

earthly fathers with such notes of graces (especially such of them as were noted with outward imperfections) as that their saluations are manifestly seene.

For <sup>i</sup> *Adam* was faithfull, and beleueed the *Promise*; <sup>k</sup> *Noah* was righteous, and his sacrifices accepted; <sup>l</sup> *Terah* remoued with *Abraham* from Idolatrous *Vr*; *Iacob* was blessed, *Indah* praised, and *Dauid* beloved; & from *Nathan* to *Mary* not any one blamed of any impiety, neither from *Abiud* to *Ioseph* in that line, but are all called the <sup>m</sup> *high Saints* of God, that *should possesse a Kingdome for euer*.

And the like wee may affirme of those his *mothers*, which are set euen in the frontispice of his Gospell, where, not any one of the vnblameable are named, as the beleeuing *Euah*; the obedient *Sara*, the faithfull *Rebecca*, nor the louing *Leah*; for these were graced by text sufficient in the old Testament: but euen they whose conuersations were marked with some touch of infirmity, as *Thamar* in deceiuing, *Rachab* in incontinency,

<sup>i</sup> Gen. 3. 20

<sup>k</sup> Gen. 8.

<sup>21.</sup>

<sup>l</sup> Gen. 11.

<sup>31.</sup>

<sup>m</sup> Dā. 7. 22

The Mothers of Christ, all blessed vessels.

In the Gospell none of the women are taken into Christs Genealogy, but those whom the Scriptures do reprehend, to shew that he came to save sin-



ners, being  
himselfe  
borne of  
sinners,  
saith Aug.

Marlorat.  
upon  
Mat. 1. 6.  
Iosh. 2.  
11.

o Ruth. 1.  
16.

P Pro. 31.

q Ier. 23. 5  
r Hol. 14. 7  
t Can. 3. 6  
t Cant. 2. 3

continency, *Ruth* from incestuous *Moab*, and *Bathsheba* with wronging *Uriah* his bed.

And yet these also left their liues should staine the holy line, are noted by the pen of grace vnto saluation: For *Thamar* by *Judah* his own testimony, was more righteous then himselfe: *Rahab* acknowledged the God of *Israell*, to be the <sup>n</sup> God of *Heauen* above, and of the *Earth* beneath. *Ruth* (as *Abraham*) forsooke kindred and Countrey, protesting that o *Israels* people should bee her people, and *Israels* God her God. And that penne which wrote the last of the *Proverbs*, makes *Bathsheba* a mirrour of weomen, and a worthy P Counsellor to *Salomon* the wise.

Thus through these bright *Clouds*, we see the *Son* of righteousness shine vnto the world, & frō this holy stem the <sup>q</sup> *Branch* of *Dauid* to grow in beauty as the <sup>r</sup> *Oline* tree, & in smell like vnto *Lebanon*, & spices of *Salomon*: set vs Lord vnder the <sup>t</sup> shadow these sweet leaues, and let vs eate of this tree of life, in the Garden & Paradise of God.

Now

Now seeing that this beautifull  
 "Rod of Iesse (as *Isaiah* calls him) tooke  
 no sappe from the bitter roots of  
*Judahs* Kings, wee must bring the  
 growth thereof from another Stem  
 vnto *David*, euen from the branch  
*Nathan*, as our Euangelist *Luke* hath  
 recorded. But vpon this Stone the  
*Jewes* haue stumbled, and haue made  
 it \* the rocke of offence, the ginne and  
 snare to both the houses of *Israel*, as  
 their *Isaiah* hath prophecied, and  
 our \* *Peter* hath spoken.

For they feely men in reading the  
 old Testament, haue their mindes  
 blinded, and the y vale of *Moses* vnta-  
 ken away from before their hearts  
 euen vnto this day, dreaming of a  
 pompous kingdome, which they  
 thinke to possesse, and of a potent  
*Messiah* \*, that should triumph and  
 make subiect vnto them the *Gentiles*  
 on euery side, and promise to them-  
 selues as much voluptuous pleasure  
 vnder that earthly Monarch, as the  
*Turkes* doe after death in dalliances  
 with *Virgins*, and great eyed weomen in  
*Paradise*; and that this their daily  
 expected

" *Esai. 11. 1*

*Christ came  
 not of Salo-  
 mon, but of  
 Nathan.*

\* *Esay 8.*  
 14.

x *1. Pet. 2.*  
 8.

y *2. Cor. 3.*  
 14.

\* *Tal in  
 Treat. Sā-  
 hedrim, ca.  
 Helec.*

*Alcaren.*



expected *Messiah* should come of *Salomon*, they hold it for a principall article of their faith, and accurse them that affirme the contrary: for thus standeth the twelfth Article of their Creede.

\* Rab. A-  
ser upon  
Sanedrim  
Arti. 12.  
cited by  
Ma. Bro.

*A man must beleue that Christ the King shall haue \* excellency, and dignity, and glory, aboue all the Kings that euer haue beene, as of him is prophesied of all the Prophets from Moses, & who so doubteth of him, or holdeth his honour small, denieth the law: for so it testifieth of him in the meaning of Balaams prophecy, and in the meaning of this section; You stand all here this day before the Lord your God, Deut. 29. 10. and cap. 30. And this is a rule of foundation, that Israell shall haue no King but of the house of David, and of the seede of Salomon; and who so maketh a schisme touching that family, denieth God, euen the blessed God, and the words of his Prophets.*

And vpon this opinion of rule and gouernment, Christians also haue been ouermuch affectionated, when they bring *Christ* naturally from those Kings that gouerned of *Salomon*

*mons* line, and make *Rhesa* the younger sonne of *Zorobabell*, and his successor to gouerne (when al gouernment was taken from those *Holy High Saints*) the space of two hundred ninety fixe yeeres: and this no doubt wrought deeply in *Lyra* to speake as he did of *Dauids* sonnes.

*In a Table by some prefixed before the new Testament.*

For hee being by nation a Iewe, though by birth English and baptised, stood much vpon the outward letter for the glory of his nation. And *Nathan*, obscure in comparison of *Salomon*, he makes more obscure to come from *Vriah*, as his note hath thus gone vpon the 1. *Chronic.* 3. 5. *Only Salomon was Dauids naturall Son, the other three were the sonnes of Vriah, whom David made his by adoption.* His reason is taken from the fourth of the *Prouerbs*, where *Salomon* saith; *2 I was my Fathers sonne, tender and only beloued in the sight of my Mother: which thing I take was rather spoken of Salomons election to the kingdome, whom God had chosen, and David to Bersheba had a sworne, that Salomon her Sonne should succeed him in the Throne.* L *Lyra*

*A dangerous annotation.*

*2 Prou. 4. 3.*

*2 1 Kin. 1. 29.*



Lyra com-  
mended.

*Lyra* thus infected with malicious Jewes studies, and partly following Christians that brought *Christ* from *Salomon*, held the Jewish Article touching the Crowne: but otherwise in most of his paines spent in commenting vpon al the bookes of both Testaments, he was an excellent Organ, sounding alowd the verity of Christian Religion, against the erring opinions of the *Rabbins*, in whose Schooles hee had so profited (by the testimony of *Tritemius*) as that he had the Hebrew language *ad vnguem*.

1. Chro.  
3. 17.

But that *Christ* should come from *David* by *Nathan*, and his obscure successors, whereof neuer any bare rule, but onely *Zerubbabel*, and he no longer then the *Temple* was in building, he could not conceiue: neither that *Ieconiah* should beget *Salathiel*, but for his successor, seeing he is called his <sup>b</sup> sonne indeed, he could not easily yeeld vnto, the *Rabbines* so expounding it, and their *Creed* so informing it; and being a *frier Minor*, and liuing in none of the cleereft daies of  
the

the Gospell, the man is the more to bee borne with, whose paines were spent (as *Bale* hath it in his *Centuria*) when the vnfortunate, our *second Edward* ware the English Crown. Ano. 1327.

And now the assertions of *Africanus*, cited by *Eusebius*, (which are, that *Ioseph*, the husband of *Mary*, was naturally descended from *Salomon*, and by intricate mariages, made the legall sonne of *Nathan*) remaineth to be answered. I cal them intricate, for that *Iacob* and *Eli* are made brethren, and \* twinnes of one venter by *Estha*, wife vnto *Matthan* of *Salomon*, and vnto *Melchi* of *Nathan*: and those halfe brethren likewise marrying one woman, *Iacob* by her is said to raise vp seede vnto *Eli* deceased, whereby *Ioseph* was sonne vnto both.

A strang inuention truly, to bring *Ioseph* from *Ieconiah* and *Salomon*; who with lesse paines, and more truth, might haue beene found from *Zerubbabel*, *Neri*, and *Nathan*: and stranger it seemeth, that such search should be made, to shew how *Christ*

*Lyra excused.*

*Bale. Centur. 5. fol. 391.*

*Africanus and Eusebius their opinions.*

\* In a Table once printed with the great Bible.



*Ioseph can  
be no pro-  
posed mark  
for Christs  
humanity,  
seeing hee  
tooke not  
flesh of him*

*c Deu: 25.  
5, 6.*

*d Num. 27  
Iptahs  
daughter  
not burned  
in sacrifice,  
but made a  
Vestall.*

*e Iudg. II.  
f Dauid  
Kimchi in  
Thanah.*

by nature is the sonne of *Dauid*: and yet neuer to make knowne his naturall *Parents* from *Dauid*: neither can I perceiue what necessity constraineth *Ioseph* to be the proposed marke of that aime, seeing he is but the supposed father of *Christ*, vnto whom (excepting his title to the kingdome) his humanity no whit appertaineth.

Either to bring *Iosephs* naturall descent from *Salomon*, and his legal from *Nathan*, seeing he enioyed no possessions appertaining to *Salomons* Crowne, nor *Mary* his wife an inheritrix of any patrimony in *Iudea*. For which end only, that law of marying the brothers wife was ordained, and at this aimed, that no family should be extinguished in *Israell*.

It was the case of the *d* Daughters of *Zelophebad*; and the debar of mariage, and not the death of the daughter of *Iphtah*, was the cause of the *e* yeerely lamentations of the *f* Virgins of *Israell*, that a family was to faile by her in the Tribe of *Manasses*.

But for brethren by the Mothers side

side onely, no such *law* was either ordained, or practised; for the son by the *man*, and not by the *woman*, euer succeeded in the inheritance, and in the name of the family (excepting such as inherited by the line of the mother, as *Iair* did *twenty two cities in Gilead*), and therefore *Iacobs sonne* by that law could not be the sonne of *Eli*.

Howsoever, then *Eusebius* fauoureth that reconciliation, and wisheth others to *preferre the same for the agreement of our Euangelists*, yet seeing it standeth vpon no firmer ground than that himselfe hath built vpon, we may without preiudice mistrust the foundation. For (saith he) \* *Herod the sonne of Antipater, pricked in mind for the basenesse of his birth, burned the ancient Records of the Iewes Genealogies, supposing thereby to deriue himselfe of noble parentage. But certaine men of the affinitie and kindred of our Sauiour traueiling from Nazarites and Cochoba (castles of the Iewes) into other Regions, expounded the foresaid Genealogies out of books of Chronicles, as farre as they extended.*

No law for  
brethren  
only, by the  
mother to  
inherit.

Baba  
Batra.

† 1. Chron.  
2. 22.

\* Euseb.  
Eccles.  
hist. lib. 1.  
ca. 8.  
Herod  
burned the  
Iewes re-  
cords.



But who those *travellers* and *expounders* were, or what authentike warrant those *bookes* bare, he nameth not, and therefore such testimonies suffice not. Where, to manifest *Iosephs* sonneship vnto *Eli*, let vs insert the sayings of *Rabbi Haccanas*, the son of *Nebumiah*, a Doctor of great esteeme among the Iewes.

\* The testimonie of the Rabbins touching Marias parentage. How Ioseph the sonne of Iacob is made the sonne of Eli.

§ Exo. 3. 1.

<sup>h</sup> 1. Sam. 24. 17.

How Iesus is made the sonne of Ioseph.

\* *There was a Maide* (saith hee) *in Bethlem of Iuda, whose name was Mary, the daughter of Heli, of the kinred of Zerubbabel, the sonne of Salathiel, of the tribe of Iuda, who was betrothed to Ioseph of the same kinred and tribe.* Where by him we see, that the virgin *Mary* was the daughter of *Eli*, and by her *Ioseph* is his sonne; and not by a second marriage, or seede raised to the deceased, but rather by the law of matrimony, as § *Moses of Leui*, was the sonne of *Iethro* the *Madianite*, and <sup>h</sup> *Dauid* of *Iudah*, was sonne to *Saul* of *Beniamin*.

And the same law that made *Ioseph* to be the sonne of *Eli*, made *Iesus* likewise to be the sonne of *Ioseph*; and that he was so reputed and taken, let the testi-

testimonie of the latter Iewes witness, whereof *Suidas* reporteth in a conference happening betwixt *Theodosius* an eminent Iew, and one *Philip* a Christian Merchant, in the dayes of *Iustinian* the Emperour, whose words to this effect are thus:

\* In the Temple of Ierusalem (quoth the Iew) there were two and twenty ordinarie Priests: and as soone as any of them died, the residue chose another in his place. Now it hapned that *IESVS* for his singular godlinesse and doctrine, was chosen by them: and to the intent they might know the name of his father and mother, and inregister it according to the custome, they sent for them; and *Mary* came thither alone, because her husband *Ioseph* was then dead. And shee being asked the name of the father of *Iesus*, answered upon her oath, that she had conceived him by the holy Ghost, and reported to them the words of the Angell. Moreover, shee told them the names of the women that came to her labour unlooked for: and upon due inquisition thereof, when all things were found to fall out true, they registred his name in the Register of the Priests in

\* *Suidas*  
upon the  
word *Ie-*  
*sus*.



*these words, IESVS THE SONNE OF THE LIVING GOD, AND OF THE VIRGINE MARIE. Which Register was saved at the sacking of Ierusalem, and was afterwards kept in the Citie Tiberias, and I being one of the chiefe among the Iewes (saith Theodosius) haue there seene it: so that it is not ignorance that holdeth mee in the Iewish Religion, but the honour I haue among my Countrimen.*

By which, and others their owne testimonies, is euident how *Ioseph* was the sonne of *Eli*, by the mariage of his daughter; and how *Iesus* was the sonne of *Ioseph* by the marriage of his mother: both which were according to the law, and not by any naturall descent.

## CHAP. VII.

*That Christ Iesus descended only of Iudah, and tooke no part of his humanitie from Leui, neither by his fathers, nor by his mothers.*



**T**hat Christ tooke any of his bloud or humane nature, either by father or mother from *Leui*, is more then the Scriptures doe warrant, God so distinctly seperating the *Genealogies* of *Iudah* and *Leui*, for the *Crowne* and the *Miter*, that not any could claime both, by any due descent. Yet \* some without prooffe haue imagined, that *Anna* the mother of the virgin *Marie*, was the daughter of a *Leuite*, whereby *CHRIST IESVS* (as they affirme) was both King and Priest, in a lineal descent from either Tribe. In which opinion, *Suidas* is so confident, that he saith: Christ in the right of *Leui*, was chosen a Priest into the seruice of the Temple, and that he, by that authoritie  
in

*Christ tooke  
no flesh  
from Leui.*

\* *Ranul.  
Cestrensis  
in Poli-  
cron .lib:3  
cap.44.*

*Suidas  
faulcy in  
his opinion.*



<sup>1</sup> Luk. 4. 16<sup>k</sup> Luk. 19: 47.<sup>1</sup> Luk. 5. 34-36.

Why the  
law of mar-  
rying into  
their owne  
tribes was  
ordained.  
<sup>m</sup> Numb.  
36. 8.

<sup>n</sup> Exod. 6. 23:<sup>o</sup> 1. Chron. 2. 31.<sup>p</sup> 1. Sam. 18. 27.

in the Synagogue at *Nazareth*, expounded the Prophecie of *Isaiab*, and at *Ierusalem* taught daily in the Temple. Therein following those, that thinke *Marie* by the mothers side of *Leui*, because *Elizabeth* the wife of *Zacharie*, was of the daughters of *Aaron*, and by the Angels testimonie, <sup>1</sup> cosin vnto *Marie*. But that *Marie* therefore should be of *Leui*, it prooueth not.

For albeit that daughters which were inheritors, were to bestow themselves vpon men of the same Tribes, lest their <sup>m</sup> possessions should be transferred, or in the yeere of *Inbile* reuerted vnto the inheritance of others; yet in others, and especially those of the *Kings* and *Priests* line, we find the practise contrary, and that vertuous women, without breach of this law, did marrie into other tribes.

For so did <sup>n</sup> *Elysheba* of *Indah*, match with *Aaron* of *Leui*; and *Miriam* of *Leui*, with *Hur* of *Indah*: <sup>o</sup> *Hezron* of *Indah*, matched in the tribe of *Manasses*, and <sup>p</sup> *Dauid* tooke *Michal*

*Michal* the daughter of *Saul* to wife. The mother of *Hiram*, a daughter of a *Dan*, married her second husband out of the tribe of *Naphthali*: and *Iehoiada* the high Priest, of *Leui*, married *Iehoshabeah*, the daughter of King *Iehoram* of *Iudah*: which thing had it been vnlawfull, these godly persons would neuer haue done it. And the oath had been needlesse which the *Israelites* made in *Mixpah*, that none of them should giue their daughters to marry with the *Beniaminites*, if the law of God had debarred tribes from mixtures before.

Vpon this warrant therefore *Elizabet* must be held a branch from *Iudah*, and not the blessed *Marie* to bee a bud from *Leui*: whose parents were all of them knowne to be from *Zorubbabel*, *Dauid*, and *Iudah* by the *Rabbins* owne testimonies.

And albeit that Tribes matched into Tribes, and *Iudahs* many times into that of *Leui*s, yet so distinctly hath the holy Ghost separated *Iudah* from *Leui*, in the catalogue of *Christ*, that of those mothers, whereof hee came

12. Chron.

2. 14.

1. King.

7. 14.

2. Chron.

22. 11.

1. Iudg. 21.

1.

*Elizabet*  
was from  
*Iuda*, and  
not *Mary*  
from *Leui*.



came and tooke flesh, none are recorded to come from *Leui*, nor indeed from any other tribe knowne of, then from *Iudahs*. Excepting *Thamar*, *Rabab* and *Ruth*, who were of *Canaan* and *Moab*.

And they by diuine prouidence into *Iudahs* Tribe were conioyned, that so by them the *Gentiles* might haue interest with the *Iewes* in the Humanity of *Christ*, who is the spirituall Temple, as they had been interested in the materiall Temple, whose foundation was laid in the threshing floore of *Ornan* the *Iebusite* a *Canaanite*.

2. Chron.  
3.1.

The Scepter and Censer thus being seuerally seperated, that *Christ* from *Iudah* might bee certainly knowne; his immediat parents are accordingly recorded from *David* and *Bethlehem*, the one of them in expresse words by the Euangelist; and the other so acknowledged by the *Iewes* themselues; and lastly, the Apostle so confirmes it, when hee saith, that hee of whom these things are spoken, appertained to another tribe

Heb.7.13.

tribe, whercof no man serued at the Altar. Neither did the *Pharisees*, who daily waited occasions against *Christ*, euer caull at his kindred or tribe, otherwise then calling him the sonne of a Carpenter, a Seducer, and a friend to publicans and sinners.

<sup>u</sup> *Matth.*  
11. 19.

But to satisfie *Suidas*, and such as think that by his grand-mothers line he might supply the office of a *Leuite* in the Temple, let vs heare what *Rambam* writeth concerning their Customs, who recordeth the Canons that the Iewes obserued in their Synagogues thus: 1. Onely a \* *Leuite* must offer the Sacrifice. 2. But any of *Israel* might expound the law. 3. The expounder must be an eminent man, and of great estimation. 4. He that expounded, might not leane vpon any pillar, deske, or board. 5. Neither must any reade, untill the Master of the Synagogue had commanded him. 6. He that was to reade, was to open the booke, to reade the text, and to roule vp the booke againe. These obseruances done, the people with silence attended the exposition; vpon which customes doubtlesse, Saint  
*James*

*Rambam*  
a conuerted  
Iew vnto  
Christia-  
nitie.

\* The Cu-  
stomes of  
the Iewes  
recorded in  
their Ca-  
nons.



2 Acts 15.  
21.

James spake, when hee said, \* that Moses of old time had in euery city them that preached him, being read in the Synagogue euery Sabbath day. And according to that custome Saint Luke recordeth the actions of our Saniour in these words :

7 Luke 4.  
16.

y And he came to Nazareth, where he had been brought vp, and as his custome was. he went into the Synagogue on the Sabbath day, and stood vp for to reade. And there was deliuered vnto him the booke of the Prophet Esaias : and when he had opened the booke he found the place where it was written : The Spirit of the Lord is vpon me, because hee hath annointed me to preach the Gospell to the poore, he hath sent me to heale the broken hearted, to preach deliuerance to the captiues, and recovering of sight to the blind, to set at liberty them that are brused. To preach the acceptable yeere of the Lord. And he closed the booke, and he gaue it againe to the Minister, and sate downe: and the eyes of all them that were in the Synagogue were fastned on him. And he began to say vnto them ; This day is this Scripture fulfilled in your eares. And all  
bare

bare him witnesse, and wondred at the gracion words which proceeded out of his mouth: And said, is not this Iosephs sonne?

Note here how many things of the *Hebrewes* traditions our Lord then obserued; he stood vp to reade; the booke was deliuered to him; he opened the booke, and found the place; hee closed the book; and the eyes of all that were in the *Synagogue* were fastned on him. Thus wee see by many circumstances that our Lord read, as any of *Israel* might, as well as *Leui*. So *Paul* and *Barnabas*, the one doubtlesse of *Beniamin*, though the other were of *Leui*, both at *Antioch*, and neither of them knowne for *Apostolike* calling, were desired by the <sup>2</sup> *Rulers* of the *Synagogue* to speake words of exhortation after the reading of the *Law*.

If *Snidas* then had obserued this text, or had knowne this practise in the *Iewes Synagogue*, he would neuer haue thought that a man by the line of his mother, might bee accounted a *Leuite*, or by that right, vse the functi-

*Christ according to the Canons, read in the Synagogue, as any Israelite might reade.*

<sup>2</sup> *Acs* 13. 15.



<sup>a</sup> Ranul-  
phus Ce-  
strensis in  
Polychro.  
lib. 3. c. 44.

<sup>a</sup> Iohn  
14. 30.

<sup>b</sup> 2. Sa. 6. 6

<sup>c</sup> 2. Chro.  
26. 19.

<sup>d</sup> Ioseph.  
Antiquit.  
lib. 13. &  
14. & 15.

on of a Priest. And whether *Hismeria* the mother of *Elisabet*, that bare the *Baptist*, and *Anna* the mother of the blessed *Virgin*, that bare *Christ*, were *Sisters*; and both of them the daughters of *Iffachar a Levite*, (as <sup>a</sup> some affirme) is not canonicall, and therefore I hold it no Article of faith.

For *Christ*, that was to fulfill all righteousness, so came, and carried himselfe in his office and actions, as in that searching age <sup>a</sup> the Prince of the world could finde nothing amisse in him; and the leuere punishments shewed vpon them, that assaied to beare both the *Scepter* and *Censer* in one hand, might haue staied their pennes, that make this Prince of *Indah* to be a sacrificer from *Leui*.

For see we not the death of <sup>b</sup> *Uzzah*, only for touching the *Arke*; and the leprosie of <sup>c</sup> *Vzziah* for attempting to burne incense; both of them of *Indah*, and not consecrated to minister before the Lord, as they of *Aaron* were. And contrariwise, when the <sup>d</sup> *Leuites Machabees* lastly vsurped the *Scepter* of *Indah*, and set his

his Crowne vpon their owne *mitred heads*; they not onely made way by emulations and slaughters each of others, vnto an \* *Idumean Herod*, to obtaine the Kingdome; but also became *Saduces* themselves in Religion, which \* *Seēt* denied the *Resurrection* of the body, and held that the *saules of men perished with their bodies*, and that there was neither *Angell* nor *Spirit*.

But that *Christ* was a *Priest*, wee denie not; yea, our great high *Priest*, which *made a reconciliation for the sinnes of the whole world*, we acknowledge him; yet after another order then *Aarons* was, and of another Tribe, then that of *Leui*, euen of the Tribe of *Iudah*, and order of *Melchisedeck*: for it is euident, saith the Apostle to the Hebrewes; that our Lord sprang out of *Iudah*, concerning which Tribe *Moses* spake nothing touching the *Priesthood*: In which his office hee continueth a *Priest for-euer*, and in whom likewise the gouernement of his *peace* was prefigured: so as in his person alone is accom-

M

plished

\* Ioseph.  
bel. Iud.  
lib. 1. ca. 15

\* Ioseph.  
Antiquit.  
lib. 18.  
cap. 2.  
d Act. 23. 8

e 1 John

f Heb. 7.

g Heb. 7.  
14.



plished the attributes that *Isaiah* & *David* giue, the one prophesying of his *Priesthood*, and the other of his *Kingdome* thus :

Touching his Priest-hood, saith  
*Isaiah* ; <sup>h</sup> *The Spirit of the Lord is upon me, because hee hath annointed mee to preach good tydings to the meeke, he hath sent me to bind up the broken hearted, to proclaime liberty to the Captiues, and the opening of the prison to them that are bound.* And of his Kingdome, saith  
*David* ; <sup>i</sup> *Thy throne O God, is for euer and euer : the Scepter of thy Kingdome is a right Scepter; thou louest righteousness, and hatest wickednesse : Therefore God, thy God, hath anointed thee with the oyle of gladnesse aboue thy fellowes: Lord seale them both by thy Spirit in our hearts, that with thee wee may raigne* <sup>k</sup> *Kings and Priests, as himselfe the true witnesse, hath promised.*

CHAP. VIII.

*That Salomons House was rent, and all his posterity utterly extinct, long before the comming of Christ in his flesh; and that neither from Salomon, nor any of his successors (the Kings of Iudah) Christ Iesus tooke any part of his humanity.*



When David was fully established vpon his Throne, had brought vp the Arke to the prepared Tabernacle, and intended to haue built that more faire and conuenient: this message was brought him by the Prophet Nathan from the Lotd.

*c Thou shalt not build a house for me to dwell in; for thou hast shed much blood, and hast made great warres. But when thy dayes shall be fulfilled, and thou shalt sleepe with thy fathers: I will set vp thy*

M 2

seed

*c* 1. Chro.

22. 8.

David forbidden to build Gods Temple.



d 2.Sam.  
7.14.

Christ the  
spirituall  
Temple.

He had  
700. wives,  
and 300.  
concubines.  
e 1.King.  
11.3.

seed after thee, which shall proceed out of thy Bowels: Hee shall build an house for my name; and I will establisth the throne of his Kingdome for ever. <sup>d</sup> I will be his father, and hee shall be my sonne; if hee sinne, I will chasten him with the rodde of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I tooke it from Saul, whom I put away before thee.

And albeit this house and Kingdome in their spirituall meaning, were built, and establisthed in, and by Christ; yet litterally they were performed in Salomon, whose works were so glorious, and peace so famous, as they were figures of the true substances following.

But that Salomon sinned, is manifested by his story: for his <sup>e</sup> wines turned away his heart after other gods; when hee suffered the worshipping of Ashteroth the Goddesse of the Zidonians, Milcom, the abomination of the Amorites, Chemosh, the Idoll of Moab, and Molech the Diuel of the children of Ammon. For which cause God did chastise him, by the rebellions of <sup>f</sup> Hadad

<sup>f</sup> *Hadad* the Edomite, of <sup>g</sup> *Rezon* King of *Damascus*, and of his seruant <sup>h</sup> *Ieroboam*, that rent his Kingdome after him, and carried away ten Tribes.

<sup>f</sup> 1.King.

11.14.

<sup>g</sup> 1.King.

11.23.

<sup>h</sup> 1.King.

12.16.

These in part were the Rods in Gods hand, that corrected his offences, but his <sup>i</sup> *mercy hee tooke not from him*, as he had promised; whose saluation, notwithstanding these his great sinnes, is confirmed by these many, and more testimonies of Scriptures: *He loued the Lord*; 1 King. 3:3: and is likewise called, *the Lords beloued*: *Nehe. 13. 26. His Iedidiah*: 2 Sam. 12. 25. *He pleased the Lord*: 1 Kings 3. 10. was a true Prophet: 1 Kings 8.48. *a figure of Christ*: Luke 11. 31. and a repentant King, as his Booke *Ecclesiastes* sufficiently sheweth.

<sup>i</sup> 2.Sam.

7.15.

Salomon  
saued, not-  
withstan-  
ding his  
great sins.

His *sonnes* after him for the most part were extreameley wicked; for of nineteene Kings of *Iudahs throne*, from his loynes descended, twelue are noted to bee extreameley impi-ous, who often prouoked, and last-ly procured, the vtter subuersion

Salomons  
posteritie  
extremely  
wicked.



of that glorious Kingdome, which whilst it stood, was the glory of the earth, and a figure of the *Celestiall* that is to come. The want of issue then which failed in *Ieconiah*, was the *Rod* of *Salomons* line, wherewith God scourged him and his *Kingdome*: and how that fell out, let vs see the seuerall rents that therein were made.

The first rent of *Salomons Kingdome*, may bee said to beginne in his owne life time, when *Abijah* the *Shilonite* rent the new garment that *k Ieroboam* wore into twelve peeces, retaining onely two, and deliuered him *tenne*: by which was signified, the *tenne Tribes* that God would take from *Salomons Throne* and *Son*, and giue them vnto this *Ephrathite*, the Sonne of *Nebat*.

Who no sooner was made King, but that he set vp two *golden Calues*, the one at *Dan*, and the other at *Bethel*, for his people to worship; left in returning to *Ierusalem*, *their hearts should returne to the Lord*, and their subiection vnto *Rehoboam*. With this  
his

*k* 1. Kings  
12.30.

*Salomons  
kingdome  
rent by his  
seruant.*

*l* 1. Kings  
12.27.

his sinne all the Kings of *Israel* were polluted, onely *Shallum*, and *Hosheah* excepted; for with that sinne they are not charged, though otherwise they were as wicked as the rest. And this was the cause that moued the Prophet *Hosheah* to say;  
*m Thy Calfe, O Samaria hath cast thee off.*

Another rent was threatned to *Salomons* issue and Kingdome, when his house ioyned with *Omries* in *Ioram*, the sonne of *Iehoshaphat*, King of *Judah*; and in *Athalia*, the daughter of *Ahab*, King of *Israel*.

For *Ahabs* whole house (that is, both male and female) must <sup>b</sup> vtterly perish, according to the threats of the Lord by *Elijah* the Prophet:  
*c Behold (saith he) I will bring euill vpon thee; and will take away thy posterity, and will cut off from Ahab, him that pisseth against the wall, as well him that is shrou vp, as him that is left in Israel. And I will make thy house <sup>d</sup> like the house of Ieroboam the sonne of Nebat, and like the house of Baasha, the son of Ahiah, for the prouocations wherewith thou hast*

*All the Kings of Israel infected with Ieroboams sins.*  
 August. in ciu. Dei l. 17. cap. 23  
*m Hosea 8.3.*

*The second rent of Salomons kingdome.*

*a 2. Chro. 21. 6.*

*b 2. King. 9. 8.*

*c 1. King. 21. 21.*

*d 1. King. 15. 29.*



*provoked, and made Israel to sinne. The dogges shall eat him of Ahabs stocke that dieth in the City, and hee that dieth in the fields, shall the Fowles of the ayre eat.*

And that the whole houses of *Ieroboam*, and of *Baasha*, were both of them extinct, and their remnant swept away as dung from the dung-hill, and all gone; is most apparant by the holy Text: and so must the whole house of *Ahab* be, hauing the like threats of destruction from the same Spirit that did not repent: which presently beganne in *Ahab*, and *Iezebel* themselves.

Hee wounded to death <sup>f</sup> at *Ramath Gilead*, by the King of *Syria*: and shee throwne out of her window, & was dashed to death in *Iezreel* by her *Eunuchs*: *Ahaziah* their first sonne, was <sup>h</sup> brused to death by a fall through his lettice window in *Samariah*: And *Ioram* their second, with all his brethren <sup>i</sup> the sons of *Ahab*, and his Kinsmen, were all slaine in *Iezreel* by *Iehu*, vntill hee left none remaining (saith the Text)

of

<sup>e</sup> 1. King.  
14.10.

<sup>f</sup> 2. King.  
22.34.

<sup>g</sup> 2. King.  
9.33.

<sup>h</sup> 2. King.  
1.2.

<sup>i</sup> 2. King.  
10.11.

of the whole House of *Ahab*.

And as Gods wrath followed *Ahab* in his sonnes vnto destruction, so did it in his daughter *Athalia*, the mother of most of the *Kings* of *Judah*, and most of them following her sinnes, were also swept away till they were all gone.

For the three first *Kings* that succeeded of her descent, were all of them slaine <sup>k</sup> in battell, and in conspiracy: And *Vzziah* the fourth, put from the peoples presence, died a leaper. Bad *Abaz* distressed by <sup>l</sup> *Rezin* of *Syria* and *Pekah* of *Israel*, made himsele seruant to *Tiglah Pileser*, King of *Asshur*, who carried his treasures away vnto *Damascus*: And good *Hezekiah* was told <sup>m</sup> that his substance and seed (foreshewing his treasures) should be carried captiue vnto *Babel*.

The blood shed <sup>n</sup> by *Manasseh* called (as *Abels*) for *Babylons* punishments; and *Amon* <sup>o</sup> for seruing strange gods, was slaine by his seruants. The godly *Iosiah* was told of captiuitie, curse, and destruction of people

<sup>k</sup> 2.Chro.

22.9.

2.Chron.

24.25.

2.Chron.

25.27.

<sup>l</sup> 2.Kin.16.

<sup>m</sup> Esay

39.6.

<sup>n</sup> Ier.15.4

<sup>o</sup> 2.Chro.

33.23.



¶ 2.King.  
12.26.

people and place, which yet was deferred all his owne life, because his heart melted at the words of the then found Booke of the Law: but his sonnes succeeding soone, pulled those plagues (by his life kept back) vpon themselves and *Judas* estate.

¶ 2.Kings  
23.34.

¶ 2.King.  
24.1.

For *Iehoahaz*, the first inthroned, was captiuated by *Necho*, carried to *Egypt*, and there died; and *Iehoiahim* his successor made subiect to *Nebuchadnezzar*, was for his rebellion slaine, and his carcasse left vnburied to the heate of the day, and the frost of the night. *Zedekiah* was made blinde, chained, and carried to *Babel*, where he died, the City *Ierusalem* sacked, the Temple burned, the Priests slaine, the people, pillars, and holy vessels transported to *Babylon*, and all of them polluted and subiect to the *Chaldeans*, that bitter, furious, and terrible Nation, as by the Prophets they are termed.

¶ Ioel 1.6.

For *Ioel* saith\*, that their teeth were like the teeth of *Lyons*, and that they had  
the

the iawes of a great Lyon; and Jeremy calles them a mighty and very strong Nation, <sup>a</sup> whose quiner was an open sepulcher. Ezekiel saw the tops <sup>b</sup> of the Cedars of Libanon broken off, and carried into the Land of Merchants by the Eagle of Babel: and Daniel <sup>c</sup> saw Babels King like a Lyon with wings, being himselfe carried thither captiue, in the first captiuitie, with periured Iehoiakim.

But the last and greatest rent of Salomons Kingdome was, when the earth was commanded to take knowledge, that his successour and sonne Ieconiah should die childlesse, and that none of his seede should sit vpon Salomons Throne any more, as by Jeremy was proclaimed, and to Iechoniah told: I wil giue thee (saith he) into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchadnezzar, King of Babel, and into the hand of the Chaldeans: And I will cause them to carry thee away, and thy mother that bare thee, into another countrey, where ye were not borne, and there shall

<sup>a</sup> Ier. 5. 16<sup>b</sup> Ezek. 17

3:

<sup>c</sup> Dan. 7. 4

Ier. 22. 25.



\* Thrice is the earth named, to warne attention that Ieconiah should die childlesse.

§ Ezech.  
21.25.

Thrice is proclaimed the ouerturning of Salomons Crowne, & reuersing it to another family.

shall ye die. But to the Land whereunto they desire to returne, thither they shall not returne. Is not this man Coniah as a despised and broken Idoll, or as a vessell wherein is no pleasure? wherefore they are cast out into a Land which they know not. \* O Earth, Earth, Earth, heare the word of the Lord; thus saith the Lord, write this man childlesse, a man that shall not prosper in his dayes: for no man of his seede shall prosper, to sit vpon the Throne of Dauid, or to beare rule any more in Iudah.

Of whose successor, Crowne, and Kingdome, the Prophet Ezechiel further speaketh, when Nebuchadnezzar (after he had captiuated Ieconiah in Babylon) had set his Vncle Zedekiah vpon Iudahs throne. § Thou Prince of Israel (saith he) polluted and wicked, whose day is come when iniquity shall haue an end; Thus saith the Lord God, I will take away the Diademe, and take off the Crowne: this shall be no more the same: I will exalt the humble, and will abase him that is hie. I will ouerturne, ouerturne, ouerturne it, and it shall be no more, untill hee come whose right  
it

it is, and I will giue it him.

And for the reuerfing of that Crowne into another Family, the words of the Prophet *Jeremy*, and *Haggai* doe witnesse. The one speaking thus; <sup>h</sup> *As I liue, saith the Lord, though Coniah the sonne of Iehoia-kim King of Iudah, were the signet of my right hand, yet would I plucke thee thence: is not this man Coniah, as a despised and broken Idoll?* And the other thus, <sup>i</sup> *In that day, saith the Lord of Hosts, I will take thee O Zerubbabel my seruant, the sonne of Salathiel, saith the Lord, and I will make thee as a Signet: for I haue chosen thee saith the Lord of Hosts.*

<sup>h</sup> *Ier. 22.*  
24.

<sup>i</sup> *Hagg. 2.*  
23.

If seuen thunders of wrath should sound the period of any posterity, how could they be lowder or plainer, then these vniuersall speeches pronounced against *Ieconiah*; *O Earth, Earth, Earth, heare the word of the Lord, write this man childlesse: Or the change of state in any Kingdome, then this of Zedekiahs crowne; I will ouerturne, ouerturne, ouerturne it, it shall be no more the same. Or what could be*

Nothing plainer then the speeches of the ending of *Salomons* posteritie.



\* Zach. 4. 7

be more distinctly said, who should be cast off, then this of *Iechoniah* by name, a *vessell without pleasure*: and who chosen Gods Signet, then *Zerubabel*, that built the Lords Temple, and brought forth the head<sup>k</sup> stone thereof with shouts, crying, *grace, grace*. Let vs then that haue cares to heare, heare what the Spirit hath spoken of *Iudahs* temporall Crowne; and speaketh of him vnto whom it spiritually belongeth.

1 Jer. 23. 5.

1 Behold, the dayes come, saith the Lord, I will raise vnto *Dauid* a righteous Branch, and a King shall raigne and prosper, and shall execute iudgement and iustice in the Earth. In his dayes *Iudah* shall be saued, and *Israel* shall dwell safely: and this is the name whereby he shall be called; THE LORD OUR RIGHTEVSNESSE.

m 1. King.  
19. 11.

Which speech of *Jeremy* is farre milder, then that which was thundered out before, and not much vnlike vnto the still voyce that spake to m *Elijah*, after the tempest of winde, earth-quake, and fier, had rent the rockes and mountaines in peeces. This

This righteous Branch then, must not be brought from *Salomons Stem* of wicked Kings, nor from the halfe bloud of *Achab*, by his daughter *Athaliah* that died in their sinnes, seeing that both roote and branch were cut off in *Iechoniah*, and all threats of destruction, as well to the house of *Israel* as *Iudah*, accomplished, when the want of issue in him was declared to the World.

But against this proclamation of *Jeremy*, the *Jewes* haue their answere; namely, that these words are not meant for a *childlesse posterity*, but for a *Seed* that should not inherit the fathers possession: for thus *David Kimchi* comments vpon this Text; *Write him childlesse: If Ieconiah had sonnes (saith he) they died in his lifetime; if hee had none, then should hee haue none to gouerne: for not Salathiel his sonne, but Zerubbabel his Nephew, ruled in Iudah after him.*

And the threats in the Law of a *childlesse posterity*, they expound in the same sence: for where it is said; <sup>n</sup> *He that lieth with his Ant, or with his brothers wife, to vncover their nakednesse, shall*

*Iudabs Kings from Salomon, had no promise that Christ should come of them, much lesse Israels wicked Kings, as Achab and his wife Iezabel that spirituall fornicatrix.*

*The Rab- bins seeke starting boles to a- uoide the text.*

<sup>n</sup> *Leuit. 20. 10.*



*shall die childlesse. That is meant (say they) that a seede so begot, shall not inherit the patrimony: whereas in truth it inforceth a farre greater defect.*

\* *Jn Gen.*  
*15.2. &*  
*Leuit. 20.*  
*20. &*  
*Leuit. 20.*  
*21. &*  
*Ier. 22. 30.*

° *Ge. 15. 2*  
*Abrahams*  
*complaint*  
*was the*  
*want of is-*  
*sue of his*  
*body, and*  
*not for*  
*want of an*  
*heire to*  
*succeed*  
*him.*

For *childlesse* in the Hebrew, from the roote <sup>Gnarar, גנרר</sup> is <sup>Gnarari, גנררי</sup> which word is vsed foure times in the old Testament, and signifieth *one rooted up*, or *one who hath not in himselfe a roote for heires of his owne body*. A deeper signification by much, then the want onely of an heire for inheritance; as in the answer of *Abraham* to God is apparant; ° *What wilt thou give me (saith he) seeing I goe* <sup>Ganarari, גנררי</sup> *childlesse? and the Steward of mine house is this Eliezer of Damascus: behold, to me thou hast given no seede; and lo, one borne in my house is mine heire*. Here it is most manifest, that his speech was a complaint for *want of issue from his body*, and not for *want of an heire*, which we see hee had ordained and provided; and so must <sup>Ganarari, גנררי</sup> in *Ieremy*, be taken against *Iecomah*, that *childlesse man*.

And no otherwise can the malicious Iewes force it, but by forcing a glosse

a glosse vpon Gods decree, saying ;  
 that *Ieconiahs* repentance, altered Gods  
 purpose and oath : for in their *Gemera*  
 or *Babylonian Talmud*, thus they  
 write; *Captivity maketh reconciliation*  
 for three things spoken of by *P Ieremy*,  
 \* the sword, hunger, and plague, which  
 they that abode in the City should suffer :  
 but hee that did yeelde to the *Caldeans*,  
 should haue his life for a prey. Nay, saith  
*Rabbi Iochanan* ; *Captivity maketh re-*  
*conciliation for all things ; for though it*  
*be written : Write Ieconiah childlesse,*  
 yet was it afterwards written, the sonne of  
*Ieconiah* was *Salathiel*, and his sonne  
*Zerubbabel* a Signet vpon Gods fin-  
 ger.

\* *Rambam* also in his Treatise of  
*Repentance*, bringeth in *Ieconiah* for  
 an example, who (saith he) was a Sig-  
 net pluckt off, and in *Zerubbabell* was a  
 Signet placed againe. And *Kimchi* the  
*Spanish Iew*, is so farre from hauing  
 him die childlesse, that hee will haue  
 the word *Affir* in *1. Chro. 3. 17.* to be  
 the propper name of a man, & that  
 man *Ieconiahs* sonne.

But let vs see how *9 Ephraim* here-

N

in

*P Ier. 21. 9.*

\* *Rabbi*  
*Iochanan*  
 cited by  
*M. Brogh-*  
*ton* in  
*manuscript.*

\* *Ex cod.*  
*auth.*

*9 Esay 9.*  
*21.*



Rabbin a-  
gainst Rab-  
bin.

in fighteth against *Manasses*, and *Manasses* against *Ephraim*: for this was a principall point held of the ancient *Rabbins*, that *repentance* could not put back a decree made with an oath. And the *Babylonian Talmud* in *Sanhedrim*, expoundeth *Affir* for an ad-  
*iective* bound vp, or hard kept, re-  
straint or prisoner, and not for the proper name of a man. Moreouer, their *Sedar olam zuta*, affirmeth, that it was but the *Rabbins* report, that *Sala-thiel* was the naturall sonne of *Ieconiah*. And *Kimchi*, with *Salomoh Iarchi*, vpon the twelfth of *Zacharie*, confesse, that *Nathan* there named, was the sonne of *Dauid*, who should not haue been mentioned as a principal man to *Zerubbabel*, vnlesse he were of his family.

But as touching, that it could not put backe a decree made by oath; Did that of *Zedekiah*, and them that were carried away with him, make them the *bad figges* that could not bee eaten, any better? Could that of *Moses* (notwithstanding his earnest prayer, preuaile for his en-  
trance

<sup>r</sup> Ier. 24. 8.

<sup>r</sup> Deut. 3.  
26.

trance into *Canaan*? or the *Israelites*, whereof no doubt many were repentants, to enter the *Rest*, when God had sworne the contrary? Nay, if *Noah*, *Daniel* and *Iob*, should not be heard against Gods decree, of *famine, pestilence and sword*, shall wee thinke that *Ieconiah* (whose repentance is not read of, and whose captiuitie remained thirty seuen yeeres in *Babylon*, euen all his life long) could alter *Gods oath*, as touching posteritie? And yet these miserable men seeke to continue a succession from this *childlesse man*.

<sup>c</sup>Ezek. 14.  
20.

God altereth not his oath.

For *Aben Ezra* in his preface to *Salomons Song*, calleth the *Messiah*, *Salomon*, because (saith he) hee should be the sonne of *Salomon*, as from *Dauid* he is called <sup>u</sup>*Dauid*, the Prince cuerlasting. But had that *Rabin* considered, that no such promises were spoken concerning *Salomons sonnes*, nor that *Prince Dauid* there named, was named before that *Salomons House* failed in *Ieconiah*: hee might haue knowne how *Christ* had been *Salomons sonne*. His sonne he was indeed,

<sup>u</sup>Ezek. 37.  
25.



For Aug-  
ustine  
Marlorat  
saith, that  
Assir, Sa-  
lathiel,  
Melchi-  
ram, Phe-  
daia, Sen-  
neler, le-  
chinas,  
Holamia,  
and Nada-  
bia, were  
the sonnes  
of Ieconiah in Mat.  
1. 12.

The word  
begeting,  
in S. Ma-  
thew, vr-  
ged some-  
what too  
naturally.

as a King and Successor, but not as a man; as his heire to his crowne, but not of his loynes.

And I could haue wished, that Christians also had not been so forward in following the Rabbins herein, and in vrging the text of Saint Matthew in Ieconiahs begetting of Salathiel, somewhat too naturally; as Lyra, Lucidus, Annin, Messens, and many others haue done: wholeane so waightily vpon the outward phrase of begetting, that the maine prop of Diuinitie is thereby overburdened.

For they by Saint Matthew, and the first booke of Chronicles, would make a lineall and naturall succession from Ieconiah to Salathiel, as the Rabbins haue done; and would continue Salomons line vnto Ioseph, the husband of the virgin Marie, without breach of succession. The words of either texts are these, in the Chronicles thus; *And the sonnes of Ieconiah, Assir, Salathiel his sonne* 1. Chron. 3. 17. And in Saint Matthew thus; *And after they were brought into Babylon,*

*bylex, Ieconiah begat Salathiel. Matth.*  
 1. 12.

But if speeches here spoken must be taken in a procreating sense, then was *Zedekiah*, as well as *Salathiel*, sonne vnto *Ieconiah*: for in the first of *Chronicles*, chap. 3. vers. 16. thus it standeth; *And the sonnes of Ioakim, Ieconiah his sonne, Zedekiah his sonne.* Which *Zedekiah* in the verse immediately before, is said (as truth is) to be the *sonne of Iosiah*. But in the second of *Chronicles* hee is called the brother of *Ieconiah* Chap. 36. 10. And yet in the second of the booke of *Kings*, he is said to be the brother of *Ieconiah his father*. 2. Kings 24. 17. So that by these places, hee is both *uncle, brother, and sonne* to *Ieconiah*, and yet all of them true, either in *nature, inheritance, or succession*. And if these seeme not strange in him, nor that *line*, why should *Salathiel's* sonneship bee so naturally vrged in *Matthew*, whom *Saint Luke* cleareth to be the *Sonne of Neri*: and so doth *Zachariah* in naming *y Nathan* for a chiefe family of *Dauid*.

x Ier. 37. 1.

y Zach. 12.  
 12.

N 3

And



The purpose  
whereunto  
Saint Mat-  
thew dri-  
ueth, must  
be confide-  
red.

And that Saint *Matthew* meant no otherwise of *begetting* then of *heires* to *Salomons Crowne*, appeareth by himselfe, who in recording his successors, followeth neither a *naturall succession*, nor an *exact descent*. For he maketh *Ioram* to beget *Ozias*, whereas the *Chronicles* tels vs, that *Ozias* was the immediat sonne of *Amaziah*, and was foure descents after *Ioram*, his great *Grandfather*, who died 69. yeeres before *Ozias* was borne.

So likewise he saith, that *Iofias* begat *Ieconias*; who notwithstanding was his *Grand-child*, and sonne vnto *Iehoiakim*, the second sonne of *Iofiah*.

Whereby we see no naturall *succession* vrged by the *Euangelist*, but rather such as makes a *Successor*, a sonne to the *childlesse*, or an *heire* of what consanguinitie soeuer, to bee a sonne to the *issulessse* possessor. So *Moses* was meant the sonne of *Pharaohs* daughter. So *Iair* of *Iudah* was the sonne of *Manasseh*. And so *Baasha* was father vnto *Ahab*, though

Ioseph. An-  
tiq. lib 2.  
cap. 5.  
Deut. 3. 14

2 2. Kings  
20. 34.

though sauing the *Throne*, he was no kin vnto him; for *Baashas* house ended in his sonne *Elah*. So that another intent moued Saint *Matthew* to continue a continuall succession from *Ieconiah* vnto *Salathiel*.

And that the Euangelist spake of the heires of the *Crowne*, and not of the kindreds in *blond*, it further appeareth, in that he ascendeth by the legall line, through *Ioseph*, *Abiud*, *Ieconiah*, and *Salomon*, no higher then vnto *Abraham*, who first of the Fathers had promise either of *King* or *Kingdome*: whereas Saint *Luke*, our other Euangelist, in the naturall line, by *Marie*, *Eli*, *Rhesa*, and *Nathan*, ascendeth vp vnto *Adam* the first man, to whom the promise was made of *Christ his humanitie*.

And how from *Adam* (to omit the other collaterals, that in another kind leade vnto *Christ*) let vs here insert, that so the whole generations of his Manhood may fully appeare: so carefully recorded in all former ages by the holy *Ghost* himselfe: and in the later time con-

S. Matthew ascendeth no higher then *Abraham*, who first had promise of the kingdome, But S. Luke vp to *Adam*, vnto whom the promise of *Christ* was made.



tinued by the same *Spirit* of truth in his Instrument Saint *Luke* our holy Euangelist, vnto his Mother the *Virgin Marie* her selfe.

The first Table endeth at *Dauid* as the Writer of *Ruth* doth. And the other from *Dauid* (by *Salomon*) to *Ieconiah* are recorded, by the books of the *Chronicles*, & where they end, are againe continued by the same spirit vnto *Ioseph* the Husband of *Marie* by the Euangelist Saint *Matthew*. Both which their descents from *Dauid* downeward, that the eie may witnesse, what the purpose of the holy Ghosts pen was in the hands of these *Scribes*, is here in this ensuing Table exprested to sight so plaine, and for truth so strong, that a *man running* may reade, and imbrace it with faith.

Hab. 2. 2.

**Adam**

*A generall Table of the Ance-  
sters of Christ.*

ADAM.  
Seth.  
Enos.  
Cainan.  
Mahalaleel.  
Iared,  
Enoch.  
Methuselah.  
Lamech.  
Noah.  
Sem.  
Arphaxad.  
Salah.  
Eber.  
Peleg.  
Reu.  
Serug.  
Nahor.  
Terah.  
Abram.  
Isaac.  
Iacob.  
Iudah.  
Pharez.  
Hezron.  
Aram.  
Aminadab.  
Naasson.  
Salmon.  
Booz.  
Obed.  
Iesse. DAVID.



## DAVID.

*Jesus Christ by Law is beire unto these,*

Salomon.  
Roboam.  
Abia.  
Afa.  
Jofaphat.  
Ioram.  
Achaziah.  
Joash.  
Amaziah.  
Ozias.  
Ioatham.  
Achaz.  
Ezechias.  
Manaffeh.  
Amion.  
Jofias.  
Ioakim.

These with  
Joakim are  
omitted by  
S. Matthew

Nathan.  
Mattatha.  
Menan.  
Melea.  
Eliakim.  
Ionan.  
Ioseph.  
Iuda.  
Simeon.  
Leui.  
Matthas.  
Jorim.  
Eliezer.  
Jose.  
Er.  
Elmodan.  
Cosam.  
Addi.  
Melchi.  
Neri.

*Jesus Christ by nature came of these,*

Jeconiah dying child.  
Jesse, his sonne is,

Salathiel.  
Pedaiah.  
Zerobabel.

In these two only  
the Euangelists  
agree.

Write this  
man CONI-  
AH, childlesse  
Jere. 22.30.

*Jesus Christ supposed, and by law, is Son unto these,*

Abiud.  
Eliakim.  
Azor.  
Sadoc.  
Achim.  
Elihud.  
Eliazar.  
Matthan.  
Jacob.

*The Saints of the most High, Dan. 7**The holy Seed, the Substance, Elia. 6.*

Rhesa.  
Ioanna.  
Iuda.  
Ioseph.  
Semel.  
Matthathias.  
Maath.  
Nagge.  
Edi.  
Naum.  
Amos.  
Matthathias.  
Ioseph.  
Ianna.  
Melchi.  
Leui.  
Matthas.  
Heli.

*Jesus Christ by nature is Son unto these*

Ioseph the husband of Mary.

JESVS CHRIST,

CHAP :

CHAP. IX.

*How the Euangelists Saint Matthew and Saint Luke doe agree, in recording Christ Iesus to bee the sonne of Salomon by Law, and the sonne of Nathan by Nature.*



*Salomons House ending in Ieconiah, according to the Prophets, and Zerobabel of Nathans familie made Prince of Iudah, the right that Christ had to Dauids Throne, is diuersly from them, by our holy Euangelists inserted: for <sup>a</sup> Saint Matthew from Salomon, Ieconiah, Abime and Ioseph, legally interesteth Iesus vnto Dauids Crowne: but Saint Luke naturally from Marie, Eli, Rhesa, and Nathan, ascendeth to the first man Adam, to shew him the Immanuel according to the promise of God in Paradise: both of them breathing from one and the same spirit, that Christ is Dauids*

*Christ his right to Salomons Crowne is diuersly inserted.*

<sup>a</sup> Mat. i.



No disagreement be-  
twixt our  
Euangelists.

nids sonne, and Iudahs King. And with the former Prophets agreeing, that in his person alone met all the promises that God had made for his sonne Christ: and so carrie themselves in making him heire of all; as no discord is heard in their heavenly sounds.

<sup>a</sup> 1. Cor.  
14. 32.

<sup>b</sup> 2. Pet.  
1. 20.

But that the <sup>a</sup> spirits of the Prophets may be subiect to the Prophets, and the text not forced to a <sup>b</sup> private interpretation; let vs see how Salathiel is brought to be a sonne to Ieconiah by law, and by Saint Matthew; whom Saint Luke maketh to be, by nature, the sonne of Neri: vpon which seeming disagreement, rests the supposed difference betwixt our Euangelists.

<sup>c</sup> 1. Chron.  
3. 17.  
<sup>d</sup> Mat. 1. 12

<sup>e</sup> Ier. 52. 31

The affirmation of Saint Matthew is, (taking his record out of the first booke of the <sup>c</sup> Chronicles) that <sup>d</sup> Ieconiah begat Salathiel, with this addition annexed, *After they were brought into Babylon.* In which place, as <sup>e</sup> Ieremie tels vs, Ieconiah liuing, *Affir a captiue the space of thirtie seuen yeeres, euen to the last of Nebucadnezar,*

*cadmezzar*, was in the first of *Enilmerodach*, King of *Babel*. taken out of prison placed amongst his Princes, and maintained in Kingly estate to the day of his death.

When hauing no issue of his owne body begot, *Salathiel* his neereft kinsman must needs be his heire, as the law required; for thus by *Moses* it standeth written; <sup>f</sup> If a man die and haue no sonne, then yee shall turne his inheritance vnto his daughter; and if he haue no daughter, yee shall giue his inheritance vnto his brethren; and if hee haue no brethren, ye shall giue his inheritance vnto his fathers brethren; and if his father haue no brethren, ye shall giue his inheritance vnto his kinsman, that is next to him of his family: and this shall be vnto the children of *Israel* a statute of iudgement.

<sup>f</sup> Numb.  
27 8.

The next  
of kin must  
inherit by  
the Law.

In this state then stood *Ieconiah*, without son, without daughter, without brother, without vncle, or fathers brother: & therefore by *Jeremy* was proclaimed a *childles man*. When, according to the prescript of the law, *Salathiel* his neereft kinsman was declared his succes-



successor, and in that sense is hee called his sonne, who was by nature the sonne of *Veri*, as Saint *Luke* in recording the naturall line hath laid downe.

*Salathiel* thus made a sonne in succession, his owne successor likewise is said to be his sonne: which was *Zerubbabel* his grand-child, the sonne of *Pedaiah*, as *1. Chron. 3. 19.* But the said *Pedaiah* dying in *Babylon* before his fathers adoption; and *Zerubbabel* made Prince ouer the people returned, hee is therefore called the sonne of *Salathiel*: and in the bookes of *Ezra*, *Nehemiah* and *Haggai*, where the gouernment is touched, *Pedaiah* is euer omitted, and with the like silence, for that cause is ouerpassed by both the *Euangelists*.

*Pedaiah*  
omitted in  
most texts.

\* *Lyra* vpon  
*Mat. c. 1*

\* *Du Ple-*  
*ſie in veri.*

*Chriſt. Re-*  
*lig. cap. 29.*

*citing his*  
*ſayings*  
*from P hy-*  
*lo.*

\* *Lyra* vpon *Matthew* iudgeth, that his mention was ſmothered with the roles of *Genealogies* which *Herod* consumed, \* when he burnt all the princely pedegrees of the *Kings of Iudah*, intending thereby to deriue himſelfe of ſome great parentage; as (ſaith he) by the ſame combuſtions, the old Teſtament

stament is silent from *Abiud* to *Ioseph*, either for names or actions: onely the bookes of the *Macchabees* are some stay for stories of those times.

This silence then ouershadowing *Abiud* and *Rhesa*, by those names vnknowne in the old Testaments record, are notwithstanding by the learned, iudged to be *Mesbullam* & *Hananiah* the sons of *Zerubabel* therein mentioned, whose *Genealogies*, as now they stand in our *Euangelists*, escaping the flames of *Herods* destruction, were preserved, they thinke, by some faithfull *Jew*, or else were receiued from *God* by holy reuelation, as many other things were at the comming of *Christ*. Which latter opinion liketh some well, who make a symptome betwixt the first age, and this last, thus; *As the first Fathers were reuealed by Gods owne oracle vnto Moses, without president of writ: so the last Fathers, by the same Spirit, were reuealed vnto the Euangelists, without any prescrit of record:* which notwithstanding seemeth rather a shadow then any shew of truth.

But

1. Chro.  
3.19.

The Catalogues by which *Matthew* and *Luke* wrote, saved from *Herods* flames of destruction.



*A sinne in  
Christians  
to doubt of  
that, which  
the enemies  
Iewes haue  
granted.*

But by what warrant soeuer they wrot, this is most certen, that their *Records* were neuer contradicted by any *Pharise, Scribe, or Priest*, then liuing, who daily waited occasions to impugne their *Doctrines*: which thing in that age then yeelded vnto by the most malicious *Iewes*, may not now without offence be called in question among vs the beleeuing *Christians*.

And that the sonnes of *Zerubbabell* continued a race of posterities, the *Rabbins* themselves doe auerre; who in their *Commentaries* (as some haue obserued) auouch that *David* \* (in case of succession) ordained, if *Salomons* issue failed, then the posterity of *Nathan*, his other son by *Bersheba* should succeed; which in *Sala-thiel* it did: and those great *Doctors*, daily expecting their *King* that should come with such power, vndoubtedly kept the \* *Genealogies* as carefully for the times following, as they had been diligent obseruers of the families before. But to the purposes of the *Euangelists*.

\* Aug.  
Mar'orat.  
upon Mar.  
cap. i.

\* Du Plessie in true  
Relig. c. 29.

Saint

Saint *Mathew* recording the heires of *Judahs Crowne*, ascendeth, as is said, no higher then *Abraham*, vn- to whom the first promise either of *King* or *Kingdome* was giuen: for when *God* meant to make him the glory of men, and had <sup>h</sup> called him from *Ur of the Chaldeans*, had shewed and giuen him the *Land of Canaan*, this further he assured, that his *Seede should be in number to the <sup>i</sup> starres of heauen, and in multitude as the dust <sup>u</sup> of the earth: and that Kings should proceede out of his loynes, & Sara his wife should bee a mother to kings of people.* Now, as in <sup>i</sup> *Isaac* the seede was called, so in <sup>m</sup> *Judah* the Scepter was established, which whilst it stood vp- right with *God*, was the glory of the Earth, and their *Temple* the very gate of *Heauen*.

But when all Religion was turned to an outward worship, and *Salomons Throne* made a <sup>n</sup> *denne of theeuers*, looke what was done to <sup>o</sup> *Shilo*, must be done to *Ierusalem*: for *Christ* his *Kingdome* was not of this world. And therefore vnder *Nebu- chad-*

<sup>h</sup> Gen. 17.  
8.

<sup>i</sup> Gen. 15. 5

<sup>k</sup> Gen. 13.  
16.

<sup>i</sup> Rom 9. 7  
<sup>m</sup> Gen. 49.  
10.

<sup>n</sup> Mat. 21.  
13.

<sup>o</sup> Ierc. 7.

14.

<sup>p</sup> Iohn 18.

36.



¶ Daniel 7 *thadnezer (the Caldean & Lion) the glory and maiesty thereof fell. From Zerubabell, Gods signet (by the Persian Beare) the right was retained; and the high Saints the holy Seede (the onely substance of the downe-cast gouernment) by the Grecian Leopard, and double-king'd monster (all fuell for Tophet) were so afflicted, as none were left to stand for the Crowne, saue onely Ioseph a poore Carpenter, and Iesus his supposed Sonne, whilst an Idumean stranger vsurped their rights.*

¶ Esa 6.13.

\* Of Syria and Egypt.

¶ Eay 30.

33.

\* Arma-  
chanus  
saith, that  
Christ did  
worke with  
his hands  
under Io-  
seph his  
father in  
law, in lib.  
Defenso-  
rium Cu-  
ratorum.

The purpo-  
ses and  
drifts of the  
two Euan-  
gelists.

To this purpose then Saint Ma-  
thew wrote, that the King promised to  
Abraham, and found of the Wisemen,  
was I E S V S, of Beth-lehem, of Iudah,  
and Dauid; the sonne of Salomon tou-  
ching succession, but taking no flesh of  
his impious successors:

But the drift of S. Luke, our other  
Euangelist, was to shew that God be-  
came man in Iesus the Immanuel, accor-  
ding to the promise made of him in  
Paradise, beleeued in, and looked  
for of all the Fathers, figured in the  
law, prophecied of by the Prophets, &  
now

now in the last time, even in the  
fulnesse of time, was made man of a  
woman.

<sup>a</sup> Gal. 4. 4.

How Christ  
was reuea-  
led vnto the  
Prophets.

<sup>r</sup> Gen. 3.

<sup>i</sup> Gē. 15. 4.

<sup>t</sup> Gē. 26. 4

<sup>u</sup> Num. 24

<sup>x</sup> Gē. 49. 9

<sup>y</sup> Psa. 45. 2

The Scriptures are full of a pro-  
mised *Messiah*, and as fully speake  
that from *Adam*, *Abraham*, *Isaac*, *Ja-  
cob*, *Judah*, and *Dauid* hee should  
come: To *Adam* he was promi-  
sed the *Seed of life*; to *Abraham*, the  
*heire of the Couenant*; to *Isaac*, *the  
Seede in whom all should bee blessed*; to  
*Jacob*, the *Starre and Scepter of Israel*;  
to *Judah*, the *Lion that none might stir  
up*; and to *Dauid*, the *Sonne that  
was fairer then the children of men*.

His offices were figured in the per-  
son of *Melchisedec*: of him *Moses*  
meant, when he spake of the *a Pro-  
phet*, and *b Job* acknowledged him  
for his *Redeemer*; *Ioshuah* saw him a  
*c Captaine of the Lords Host*; *Gideon*,  
the *d Angel* that promised deliue-  
rance; and vnto *Samuel*, *e he reuea-  
led himselfe*: and in all the ensuing  
*Prophets* is so cleereiy foreshewed,  
as the *Sun* shews no greater bright-  
nesse in his greatest strength: Vnto  
whom (saith *Peter*) *f Wee doe well to*

<sup>z</sup> Heb. 7.

<sup>a</sup> Deu. 18.

15.

<sup>b</sup> Job 19.

25.

<sup>c</sup> Ioshua 5

<sup>d</sup> Iudg. 6.

14.

<sup>e</sup> 1. Sam. 3.

21.

<sup>f</sup> 1. Pct. 1.

19.

O 2

take



take heede, as vnto a light that shineth in a darke place, untill the day dawne, and the day-star arise in our hearts. Therefore let vs heere behold, how God hath reuealed his Christ vnto them, and how they haue reuealed him vnto vs, the frame of Saluation standing so ioyned, as they without vs cannot be made perfect.

g Heb. 11.  
40.

h Esa. 7. 14

i Esay 53.

First then, *Isaiah* saw him the *Emmanuel*, and <sup>h</sup> Sonne of a *Virgine* wounded for our transgressions, and broken for our iniquities, upon whom the chastisement of our peace was laid, and by whose stripes we are healed.

k Ier. 52. 5.

*Jeremiah* calleth him the <sup>k</sup> Lord our Righteousnesse, the King that should execute iustice, & the Righteous Branch raised to *Dauid*.

l Ezek. 34.  
23.

And *Ezekiel* tearmes him the <sup>l</sup> Shepherd that should feed, and the Prince that should raigne, euen the servant *Dauid*.

m Dan. 2.  
34.

n Dan. 9.

24.

*Daniel* saw him a <sup>m</sup> Stone cut without hands, a finisher of sins, a <sup>n</sup> maker of reconciliation, a bringer of euermlasting righteousnesse, and a Sealer vp of vision and prophesie; and expressely nameth him

him *Messiah*, Prince most holy.

*Hoseah* calleth him <sup>o</sup> *David* their King, whom *Israel* should seeke, & should finde his goodnesse in the latter dayes.

<sup>o</sup> *Hos.* 3. 5

*Isaiah* sheweth, That the <sup>P</sup> Spirit in his daies should be powred out upon all flesh, that their sonnes and their daughters should prophecy, their old men should dreame dreames, and their young men should see visions.

<sup>P</sup> *Isa.* 2. 23.

*Amos* prophecied, that in the daies of this *Messiah*, the <sup>q</sup> *Tabernacle* of *David* that was falen downe, should bee raised up, and the Breaches thereof built, as in the daies of old.

<sup>q</sup> *Amos* 9. 11.

*Obadiah* telles vs that <sup>r</sup> They who shal be saued, shal come to Mount *Zion*, & that the Kingdom shall be the Lords.

<sup>r</sup> *Oba.* 1. 21.

And *Ionas* in the *Whale*, was a signe of <sup>i</sup> *Christ* in the Graue.

<sup>i</sup> *Isa.* 1. 17.

*Micah* foreshewed whence the <sup>r</sup> Ruler of *Israel* shuld come, whose goings forth had beene from the beginning, and from euerlasting.

<sup>r</sup> *Mi.* 5. 2.

*Nahum* bids vs behold upon the Mountaine <sup>u</sup> the feet of him that publisheth peace.

<sup>u</sup> *Nah.* 1. 15.

*Habakkuk* telles vs, that <sup>x</sup> *Salua-*

<sup>x</sup> *Hab.* 3. 3



tion came by the Anointed, whose glory conereth the Heauens, and the Earth is full of his praise.

y Zeph. 2.  
11.

Chap 3.9.

Zephaniab saith, that hee y shall starme all the Idols of the Earth; and e- uery man shall worship him from his place, euen all the Iles of the Heathen; and with pure language they shall call upon his Name, and shall serue him with one consent.

z Hag. 2.8  
10.

Haggai sheweth, that the z Lord would fill his last house with greater glory then the first: wherein should be peace; and vnto whom the desires of all Nations should come.

a Zech. 9.9

b chap. 11  
12, 13:

Zechariah sheweth a Christs triumphs to be poore, riding upon a Colt, the foale of an Asse; and his b wages as poore, euen thirty peeces of siluer: a goodly price (saith he) to be valued at by them, for him whom they had pierced, and for whom euery family should mourne apart, as one that mourneth for his only Son.

c Mal. 4.5

And Malachi the last Prophet, closeth vp the Old Testament for Christ with this saying; c Behold I will send you Elijah the Prophet, before the comming of the great and fearefull day

day of the Lord. And he shall turne the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the earth with cursing.

And with this Elias the Evangelists doe begin the New Testament in the birth of the Baptist, whose office was fore-shewed by the Angel before his birth, that in the spirit and power of Elias, he should goe before, to make ready a people prepared for the Lord.

Which in the fifteenth of the Emperour Tiberius, Pilat, Herod, Philip, and Lysanias being Gouvernours, and <sup>d</sup> Annas & Caiphas high Priests, accordingly he did: when in preaching the Baptisme of Repentance, his voyce (from Isaiah)<sup>e</sup> cryed in the wildernesse, prepare yee the way of the Lord, make his paths straight: euery valley shall bee filled, and euery mountain shall be brought low, the crooked shall bee made straight, and the rough waies shal be made smooth, and al flesh shall see the saluation of God.

And that this Baptist was the Elijah there meant, Christ himself wit-

O 4

nesseth

The Euan-  
gelists begin  
where Ma-  
lachi lea-  
neth.

<sup>d</sup> Luk. I. 17

<sup>e</sup> Esay. 40.  
3.

John Bap-  
tist the E-  
lijah.



<sup>f</sup> Mat. 11.  
14.

nesseth, that the <sup>f</sup> Law and the Prophets spake vnto *John*, and that *John* was the *Elias* which was to come. Whomore to manifest his function in many things resembled the former *Elijah*.

<sup>s</sup> 1. King.  
17.6.

<sup>h</sup> Mat. 3.4.

<sup>i</sup> 2. Kings

18.

<sup>k</sup> Mar. 1.6

<sup>l</sup> 1. Kin. 18

<sup>m</sup> Mat. 14.

4.

<sup>n</sup> 1. Kings

19.8.

<sup>o</sup> Math. 3.

16.

<sup>p</sup> John 1.

29.

<sup>q</sup> Luk. 3.

16.

<sup>r</sup> Ioh. 1.1.

Christ began  
his function  
at his Baptisme.

Their <sup>s</sup> Diets were strange, and both in the <sup>h</sup> wilderness; their <sup>i</sup> Garments haire, and their <sup>k</sup> Girdles of Leather; their <sup>l</sup> reprehensions free, without respect of <sup>m</sup> person; and <sup>n</sup> both confirmed by <sup>o</sup> voyce from Heauen.

This Ambassador *John* then, beginning his function at the Baptisme of Christ, declareth him to bee the <sup>p</sup> Lambe of God, that taketh away the sinnes of the world. Testifying of himselfe, that he was the forerunner vnto him, that should Baptise them with the <sup>q</sup> holy Ghost, and with fier.

And with this Lambe of God, *John* the Euangelist beginneth his Gospell: shewing him to be the <sup>r</sup> Word, that was with God in the beginning, by which the World was made, and without which, was made nothing that was made. In it was Life, and the Life was the light of men. This Word (saith he) was made  
flesh

flesh, and dwelt among vs, & we saw the glory thereof, as the glory of the onely begotten Sonne of the Father, full of grace and truth.

This Sonne of God, Saint *Lukes* sheweth to be *Iesus*, the Seed promised in *Paradise*, to the espoused *Virgin Eua*, and borne at *Beth-lehem* of the betrothed *virgin Mary*, according to the *Prophets*, recording betweene them, all his naturall *Fathers*, from *Eli* to *Adam*, whom he calleth the *Sonne of God*. By which tearme *Son*, through them all, he proueth that *Iesus* was the *Christ* of whom *Moses* wrote, and the *Prophets* spake.

The purposes therefore of the two *Euangelists* being thus obserued, their reconciliation is easie; namely, that Saint *Matthew*, following the right that *Iesus* had by law unto *Salomons Crowne*, recordeth his title therunto from such *Kings* and *persons*, as (excepting his legall right of succession) he in no wise tooke flesh of, or by nature came: and in that sense of *Succession*, bringeth *Christ* to bee the sonne of *Salomon*. But Saint *Luke*,  
purposing

The reconciliation of  
S. *Mat-  
thew* & S.  
*Luke*



purposing to prooue Christ his humanity, registreth his naturall descent from euery particular Father, and among them, bringeth him by Nature from Nathan, the brother of Salomon.

Saint Matthew by a legall right, bringeth Christ from twelue as wicked Kings as the Earth bare, when they ware Iudahs Crown. But Saint Luke, by his naturall parentage, deriueth him from the holy seed, and high Saints of God, that should possesse Gods Kingdome for euer.

Saint Matthew, in his legall right of Succession, bringeth Christ from Iechoniah, that neuer had child, nor any of his seed euer sate vpon Iudahs Throne. But Saint Luke, by his Natural fathers deriueth him from Zorobabell, made the Ruler of Iudah, and Signet vpon Gods finger.

Saint Mathew bringeth Ioseph the sonne of Iacob, to be the lawfull heire of Iudahs Crowne, from Abiud the eldest sonne of Zorobabell. And Saint Luke recordeth Mary the daughter of Heli, to descend from Rhesa, a yonger sonne

Esay 6.

13.

Dan. 7.

18.

of

of Zorobabell, who ioyning in marriage with Ioseph, he became the supposed (but indeed was) the legall father of Iesus, and Mary was made blessed among women, when her virgins wombe was made blessed, and the Word was incarnate in that sanctified Tabernacle.

Thus our two Euangelists, uncovering the Ark wherein this Manna was kept, by shewing the Messiah in his Nature and Office, looke face to face, as did the two<sup>n</sup> Cherubins upon the \* Mercy seate of the holy Oracle, both of them sounding the same thing, that Iesus was the Immanuel: & with their well tuned Harps (set to the straine of the Patriarks and Prophets) shew Christ to be the Lambe of God slaine, to take away the sinnes of the world; and the Lion of Iudah, <sup>z</sup> crowned with Salomons Crowne: who hath obtained a more excellent ministry, then that of the Tabernacle, by how much hee is the Mediator of a better Covenant. Heb.8.6.

Great therefore is the <sup>a</sup> mysterie of Saluation, That God was manifested

Of Zorobabels  
sons, came  
both the father & mother of  
Christ.

<sup>a</sup> Exo. 25.  
20.

\* Heb. 9.5

γ Apo. 5.8

<sup>z</sup> Cant 3.  
11.

<sup>a</sup> 1. Tim. 3  
16.



b Psal. 3.

12.

c Luke 7.

23.

fested in the flesh, iustified in the spirit, seene of Angels, preached to the Gentiles, beleueed on in the world, and receiued up into glory. b Happy are they that beleue in him: And blessed are they that are not c offended in him.

## CHAP. X.

That Christ Iesus, by his naturall descent, was the onely imediate, and lawfull King of the Iewes, and that none other had any claime or title thereunto.



Having thus by Gods most gracious assistance, shewed Christ Iesus to bee the true sonne of David, and from the Euangelists declared his parentage, naturall and in common reputation; it remaineth now to proue, that the same Iesus, the sonne of the Virgine, both from Ioseph, and Mary, was the only heire of Davids terrestiall kingdom of

of *Canaan*: and in that right, is euer called *King of the Iewes*: to manifest which, shall be obserued:

First, That it was an earthly kingdome that was promised to *Abraham*, and by his seed possessed.

Secondly, That the generall expectation of the *Iewes*, was set vpon a terrestiall, and powerfull *King* and *Kingdome*.

Thridly, That none other by any descent, kindred or estate, had any right, title, or claime to the *kingdome of Iudah*.

Fourthly, That *Christ Iesus* alone, and none but hee, was the lawfull *King of the Iewes*, the seed and sonne of *Dauid* that sits vpon his Throne, for euer. Prepare my heart O Lord, to indite this good matter, and make my hand the pen of a readie writer, to proclaime that King which is fairer then the children of men.

*Psal. 45.*

For the first, That it was an earthly Kingdome, wee will begin with the promise made to *Abraham*, & lay that as the foundation of a terrestriall,



1 King. 1.

restriall, before wee build vpon the mysticall, as *Salomon* did the materials of his Temple, whose beauty was a figure of that which is to come.

Gē. 13. 14.

The beginning then of this earthly kingdome, was, when *God* began to make *Canaan* a Kingdome, which was at his calling of *Abraham* from *Mesopotamia*, vnto the plaine of mount *Moreh*, where hee bad him lift vp his cies, and looke Northward and southward, eastward and westward, and to walke through the breadth and length of the land: All which hee would giue vnto him, and to his seed after him to inherit; with promise, that Kings from his loynes proceeding, should rule and possesse all the land, from the River of Egypt vnto the great River *Euphrates*. Here we see the foundation of a terrestriall kingdome laid, whereof *Abraham* had the promise, and his seed after him the possession.

Gē. 17. 8.

Gē 49. 10.

Of whose state and continuance, old *Iacob* prophesied, that the Scepter should not depart from *Iudah*, nor a law-

*law-giuer from betweene his feete, vntill Shilo should come, and vnto him the people should be obedient.*

That by the *Scepter* is meant an earthly gouernment, or a regall authority, both the *Septuagint*, and the *Chalde* paraphrase doe auouch; and that *Iesus Christ*, was the *Shiloh* from the wombe of the Virgine, the *Rabbins* themselves confesse, and the succeſſe ſheweth, becauſe at the comming of this *Shiloh*, or birth of *Chriſt Ieſus*, the gouernment of *Iudah* was taken cleane from them, and their Crowne worne by *Herod* an *Idumean* ſtranger.

Vntill which time, the line of the lawfull Kings of the Tribe of *Iudah* had beene exactly and diſtinctly recorded and kept. But in one generation following, were ſo confounded, ſcattered and ſhuffled together among other Tribes, and the Tribes each amongſt others ſo mixed, as to this day there is not a Iew knowne in the world, that can diſtinctly ſhew of what tribe he is deſcended: And their faire Dominions with ſuch

Talm. Se-  
nad. in cap

Melec.

De Pleſ.  
in verit.  
Chriſt, Re-  
lig. cap. 29



such desolations ouerrunne, that all hope is lost of any recovery: and for the obedience prophecied vnto him, the preaching of the Gospell, hath gotten that through the world.

Deut. 32.  
49.

It was the faire land that *Moses* from *mount Nebo* did behold, that *Ioshuah* from *mount Hermon*, to *mount Hor*, did conquer; At first diuided among the twelue Tribes, and after established a kingdome vnder *Saul*, of whom the spirituall could not be intended, neither was it in him figured: And that kingdome possessed, and crowne worne by him, was taken from *Beniamin*, and giuen to *Iudah*; and in *Dauid* settled with promise, that a sonne out of his loynes should sit vpon the throne thereof, and should raigne King for euer and euer, which none euer did or could doe, but onely his Sonne *Iesus*, the Prince *Messiah*; to whom be praise for euer and euer: and that he alone is the heire vnto that right, is witnessed by the sacred Texts, and shall be our paines heere to declare.

First

First then, this terrestriall Kingdome was seated (as saith the Prophet) in the midst of nations; & did containe the Prouinces of *Iury*, *Samaria*, and *Gallely*: the Land of *Gilead* also without *Iordan*, was a portion of the twelue Tribes. The whole so rich in earthly blessings, as it is often in Scriptures called, *A Land flowing with milke and hony*: and so pleasant for situation, as of some it is held, to haue been *Adams Paradise*.

Ezek. 5. 5.

Num. 32. 1

And as the Kingdome was glorious, so were many of her Kings, such were *Dauid*, *Salomon*, *Asa*, *Ioshaphat*, and others godly, that ruled well their owne, and ouer-ruled others; till their successors became godlesse, and prouoked the ruine of both; as when *Nebuchadnezzar* King of *Babell* captiuated the Land, and led away *Ieconias* prisoner, who was the last man that wore that glorious Crown. After whom, the *Persians* with-held it from *Zorobabel*, the most lawful heire thereof. And the *Grecians* and *Syra-Grecians*,  
P from



from *Abiud*, and his successors, vnto *Ioseph* the husband of *Mary*.

Dan. 7.

These being as foure beasts, tooke this earthly Kingdome, (for the heauenly they could not) from those the *high Saints* of *God*, that should possesse a Kingdome for euer and euer, with such desolation of that goodly Land, till lastly the *Romans* made conquest of all, and placed the *Idumean Herod* vpon *Iudahs* throne, where *Iacobs* prophecy had the full euent. And thus we see no temporall Crowne worne of any of *Iudah* from the captiuity of *Babylon*, till *Christ Iesus* with thornes was crowned, shewed, and acknowledged King of the *Iewes*; the abomination of desolation, set in the holy place, and the place neuer called holy after *Christs* death.

Gen. 49.

And thus much of the earthly Kingdome promised to *Abraham*, and the first point: the second followeth.

The 2.  
Observation.

That the expectation of the *Iewes*, was set vpon an earthly Kingdome, and powerfull King, wee may

may see by the practise of the common multitude: who hauing fedde vpon the *fine barley Lones*, and two *small fishes*, acknowledged *Iesus* to bee the Prophet expected, <sup>a</sup> but withall presently assaied to haue him their King.

<sup>a</sup> Ioh. 6. 14

Againe, when he told them, that the sonne of man was come to seeke <sup>b</sup> and to saue that which was lost, their apprehension was of a temporall restauration of their down-cast estate.

<sup>b</sup> Luk. 19. 10.

And vpon that opinion the Apostles themselves as it seemeth were set, when they demanded whether <sup>c</sup> at that time *Christ* would restore the Kingdom of *Israel*. And againe, we trusted that it had been he, that <sup>d</sup> should haue deliuered *Israell*.

The expectation of the Iewes, set vpon an earthly Kingdome.  
<sup>c</sup> Act. 1. 6.

And to the same purpose were the answeres of the ignorant women of *Samaria*, <sup>e</sup> touching the *Messias*; and the learned *Nicodemus* of *Gallile* touching mans new birth, both of them aiming as we see onely at outward things.

<sup>d</sup> Luk. 24. 21.

<sup>e</sup> Ioh. 4.

<sup>f</sup> Iohn 3.

And indeed so generall was the



\* A prophecy of a potent king  
\* Sueton. in vit. Aug.

The Romans durst not place a King in Egypt.  
¶ Ioh. 11. 49.

Herod feared a temporall King.  
h Math. 2.

i Ioh 19. 19.

opinion of an earthly and powerful Monarchie, as that euen the common people expected it, and had a \* prophecy touching the same among them, which was, *That a King out of Iury, should \* rule the whole world.*

Which so terrified the *Romans* (included in that prophecy) as that they denied aide to their supplicant *Ptolomie* King of *Egypt*, and so troubled the assembly of the elders in *Ierusalem*, that their high Priest *Caiaphas*, gaue counsell to kill *Iesus*, lest the *¶ Romans* should come and take away their Kingdome, which was none otherwise meant then of the temporall.

And a temporall King, and terrestriall kingdom it was, that *Herod* so feared and sought to retaine, when *Christ<sup>h</sup>* was sought after, by the stile of *King of the Iewes*.

And of that earthly kingdome likewise, *Pilat* gaue *Iesus* the <sup>i</sup> title, though to the preiudice of *Cesar* his Emperour. Neither meant the *Scribes* and *Pharisees* more then of the temporall, when themselves expounded

pounded *Moses* without all spirituall vse, the cheife Priests so ignorant, that they knew not whether the *Baptisme of Iohn* was from *Heauen* or of *men*<sup>k</sup>: nor none of them, how *Dauids* sonne could be *Dauids*<sup>l</sup> Lord: And the *Sadduces* taught that there was *no Resurrection of the body*, neither *Angell*, nor *spirit*, so farre were they from that which is eternall.

Finally, all of them apply euery Text in the Prophets, touching the calling of the *Gentiles*, of *Christ*, and his *Kingdome*, to be meant of a powerfull, terrestriall Monarch & Monarchie, and promise themselues conquests attendance, & pleasures, as in another earthly Paradise, all Nations yeelding them seruice and obedience. And now wee come to speake of *Christ*, his title vnto *Iudahs* Crowne; the third point.

*Iesus* legally descending from *Iechoniah*, and lineally from *Zorobabel*, by his ancestor *Salathiel*, (who was made a sonne to a childlesse man) is borne the next in bloud and succession, to sit vpon *Dauids* throne,

<sup>k</sup> Mat. 21.

25.

<sup>l</sup> Luk. 20.

42.

The Sadduces acknowledged neither Angell nor Spirit.

The Rabbins applications.

The 3. Observation.

*Iesus* his right to the kingdome.



Iesus his  
right to the  
Kingdome.

throne, and by that right is often called by each of the Euangelists, *King of the Iewes.*

For the right of *Zorobabel*, resting in *Ioseph* the husband of *Mary*, and (he dying issuelesse) in *Mary* her selfe; *Christ Iesus* their Sonne, then must bee heire vnto both, and by Father and Mother haue the iust title to *Iudahs Crowne.*

Iesus the  
next in suc-  
cession vnto  
Salomon.

That *Ioseph* then in his dayes, was the next successour to *Salomons Throne*, is apparant by Saint *Matthew*, in whose Catalogue (without any colaterall) he is brought downe from *Salomon*, among his successors. And by Saint *Luke*, is recorded to be of *Iudah*, of *Bethlehem*,<sup>m</sup> of the house and lineage of *Dauid*: vnto which Tribe and person, the Crown was intaled euen by God himselfe: neither was there any before him besides, or with him, that could be his competitor in that right; though himselfe was no King, but a poore Carpenter: nor had hee any after him from his loynes descended, or of his kindred, that could de-  
bar

No compe-  
titor with  
Iesus.

<sup>m</sup> Luk. 2.4

barre *Iesus* to bee his heire.

The opinion therefore of one \* *Irenæus* and others, is not to be approved, who suppose that *Ioseph* had children of his owne body begot and wil haue *Iames*, and *Ioses*, *Iudab*, and *Simon*, to bee the naturall brethren of *Christ*, either by Father, or Mother, or both.

And *Heluidius* the Heretick, with the *Ebionites*, vrgeth that *Iesus* was not the onely sonne of *Mary* his Mother, because (saith hee) his brethren<sup>n</sup> and sisters are so particularly named in the *Euangelists*.

Others, from the words of the Apostle Saint *Paul*,<sup>o</sup> who calleth S. *Iames* the Lords brother, doe take *Iames* to bee the brother of *Iesus* indeed: and doe iudge him to bee borne vnto *Ioseph*, by a former wife.

Vnto which conceit *Eusebius*\* seemeth to leane, and \* *Cestrensis* allea- geth, but not alloweth, for then had *Iames* the eldest son, both by birth- right and parantage beene King of the Iewes, and the title vsurped and

*Ieren. lib. 3*  
*cap. 25.*

\* *Eusebius*  
*l. 5. cap. 8.*

<sup>n</sup> *Mat. 13.*  
*55.*

<sup>o</sup> *Gal. 1. 19*

\* *Euseb.*  
*eccle. hist.*  
*l. 2. c. 1.*

\* *Polich. l.*  
*3. c. 44.*  
*Iames not*  
*the natural*  
*brother of*  
*Christ.*



impropper to *Iesus*, who was but the Legall sonne of *Ioseph*, by whom the claime came.

¶ Deu. 21.  
17.

Three *Mar-  
ies* are mo-  
thers.

¶ Mat. 1. 18

¶ Mar. 15.

40.

¶ Iohn. 19.

25.

Why *maries*  
parents are  
not direct-  
ly set down

For the right resting in *Abinad*, the eldest of *Zorobabels* sonnes, must likewise descend to *Iosephs* eldest sonne, otherwise the Law debarreth the claime; and *Christ* was to accomplish euery iot of the law. And how the law intaled it to his person alone, let vs heare the *Euangelists* for his title speake: where wee shall finde three *Mar-ies* recorded to bee Mothers vnto *Christ* & his Apostles; which were, *Mary* the *Virgin* ¶, *Mary* surnamed, ¶ *Salome*, and ¶ *Mary Cleopas*; for other *Maries* not to this purpose, of purpose we omit.

*Mary* the *Virgin* and Mother of *Christ*, neither by Saint *Mathew*, nor by Saint *Luke*, hath her Parents expressly recorded. For the *Euangelists* setting downe the Lineage of our *Sauour*, they doe not by the line of *Mary* from whom he tooke flesh, but from *Ioseph*, by whom hee was to deriue the Kingdome.

There-

Therefore it is consequent that the *Euangelists* in that point, did principally intend to set forth our *Sauours* Kingly right.

That so *Christ* might bee accounted from the man, and not from the woman, according to the vsuall manner of the Scriptures: for which cause, *Ioseph* is called the sonne both of *Iacob* his begetter, and of *Eli* her father, by the mariage of her his daughter.

*Ioseph* is called both the son of *Iacob* and of *Eli*.

And that shee was the daughter of *Eli*, the *Rabbins* themselves doe acknowledge, and so tearme her; and doe bring her from *Dauid*, from *Iudab*, and from the Towne *Bethlehem*, as the *Euangelists* haue done *Ioseph* her husband: neither haue wee Christians euer scene any contrary record, and so it must be.

*Rab Haccanas* the son of *Nehumia*.

The *Rabbins* proue what wee desire.

For *Christ* could not truely be the seed of *Dauid*, vnlesse *Mary* (whose seed he was immediatly) were truely the seed of *Dauid*: But *Christ* was truely the seed of *Dauid*; therefore *Mary* (whose seed he was immediatly) was truly the seed of *Dauid*.

This



**Num. 27**

The Law  
maketh a  
woman ca-  
pable of in-  
heritance.

Abiuds  
house ended  
in Ioseph.

Mary is  
heire vnto  
Eli her fa-  
ther; and  
Ioseph her  
husband.

This *Mary* then the daughter and sole heire of *Eli* her father, hath her fathers right in the title of *Indah*, for so saith the Law, *If a man haue no sonne, his daughter shall inherit*: And by matching with *Ioseph*, in whom the right lay from *Abiud* the eldest of *Zorobabels* sonnes, after his decease, is also his heire.

For shee being descended from *Rhesa*, the younger brother, and *Abiuds* house failing in *Ioseph* her husband, *Abiuds* inheritance was to descend vnto *Rhesa* his line, and *Mary* then of *Rhesa*, was heire vnto *Abiud*, for so doth the same law establish; that *if a man haue neither sonne nor daughter, as Ioseph had not, the neereft of his kindred shall inherit*.

And *Mary* the neereft by any record, (though many descents passed betwixt) must be the only heire of *Ioseph* her husband, he dying issuelesse as hee did; and of *Eli* her Father, he hauing no other child to inherit. And none suruiuing either *Ioseph* or *Mary* in that royall line,

*Christ*

*Christ Iesus*, who was knowne and reputed to bee the onely sonne of them both, by that double right, and most iust title, is stiled and called *King of the Iewes*.

*Mary* furnamed *Salome*, in *Marke* 15.40. by \**Cumanno Flinspachio*, in his draughts of the Scriptures *Genealogies*, is set to be the daughter of *Iacob*, and the sister of *Ioseph* the Carpenter, but without any proof for his so doing alledged, or warrant of any before him. And so to admit her were to intitule both her selfe & sons, to be next heires vnto *Iudabs* Crowne.

For *Iosephs* title standing from *Abinad*, and dying issuelesse as he did: had shee beene his sister, and from the same stem, shee then had beene inheretrix vnto *Ioseph* her brother deceased; and must haue inioyed his rights, by the same law before alledged. And so her sons, *Iames* & *Iohn*, had stood in estate before *Iesus*; and the *Euangelists* too farre ouerseene, to annihilate them the next in bloud; and euer to intitule

*Iesus* his right vnto *Judabs* Crowne.

\* In *Ar-  
cano dei  
Tabula*. 18.  
*Mary Sa-  
lome* is not  
the sister of  
*Ioseph*.

*Mary Sa-  
lome* was  
not heire to  
vnto *Ioseph*.



*Mary Salome from whom descended.*

\* S. Hiero. upon Saint Mathew.

*Anna had three husbands, and three daughters.*

*Mary the virgin, daughter of Eli.*

*Mary Salome the second daughter.*

title *Iesus, King of the Iewes.*

But antiquity hath brought this *Mary Salome*, from *Anna* the mother of the blessed virgin *Mary*: and how from *Anna*, let me here insert, from Authors worthy of credit Saint \* *Hierom*, and others besides him affirme, that this *Anna* had three husbands, and by each of them, had a daughter, and each of the daughters named *Mary*.

The first *Mary* say they, was borne by *Anna* vnto *Ioachim* or *Eli* her first husband, who was of the Tribe of *Iudah*, & lineage of *Dauid*: and this his daughter, a wife, and a virgin, was made most blessed in bearing of Christ.

*Annaes* second husband was *Salome*, of whom, or from whence is no where recorded that I haue seen. Vnto him shee bare the second *Mary*, for so in the vulgar translation shee is named: but by the later, is called onely *Salome*, and is as it seemeth, so called from *Salome* her father.

This *Mary* was the wife of *Zebedee*,

*bedee*, as is inferred by Saint *Mat-  
thew*, chap. 27. 56. where shee is cal-  
led the mother of *Zebedees* sonnes:  
and those were \**Iohn* and *Iames*, the  
beloued Apostles of our Lord, who  
for their zeale were called they sons  
of thunder: and may well bee ac-  
counted the kins-men of *Christ*, but  
no wise interested vnto *Dauids*  
Crowne.

The third and last *Mary*, is cal-  
led *Mary Cleopas*, being borne vnto  
*Cleopas*, the third and last husband  
of *Anna*. But of this *Maries* sur-  
name resteth some doubt: for some  
do call her from her father & birth,  
and some from her husband and  
marriage.

That shee had the surname *Cleo-  
pas*, from her father, Saint *Hierom*,  
and many ancient manuscripts of  
the Scriptures *Genealogies* so af-  
firme: but the text in *Iohn*, Chap.  
19. 25. as it is translated, doth call  
her the wife of <sup>2</sup>*Cleopas*, and so by  
consequence, shee should from her  
husband beare that surname: But  
whether from father or husband,  
most

*Mary Sa-  
lome the  
wife of Ze-  
bedees.*

\* *Mat. 4.*

21.

*This Iohn,  
writ the A-  
pocalips.*

<sup>1</sup> *Mark. 3.*

17.

*Mary Cle-  
opas the 3.  
Daughter.*

*Her sur-  
name doub-  
full.*

<sup>2</sup> *Ioh. 19.*

25.



Mary Cleopas, was sister to Mary the virgine.

Mary Cleopas was the wife of Alpheus.  
\* Mar. 15  
40:

\* Ægesippus.

Simon Bishop of Ierusalem, suffered vnder Atticus.

Obiect.

most certen it is, by the *Euangelist Iohn*, shee was the sister of *Mary* the Virgin, and that by the mother, and not by the father.

And that shee had either beene, or then was, the wife of *Alpheus*, *S. Mathew* doth inferre, *Chap. 10. 3.* for *Alpheus* was the father, and she the mother of *James* the lesse, as also of *Ioses*, . *Math. 27. 56.* vnto whom *Iudah* was brother; *Luke 6. 16.* and *Simon* is reckoned a brother among them: *Mat. 13. 55.*

But this *Simon* the sonne of this *Mary*, and Bishop of *Ierusalem* (saith \* *Ægesippus*) was of the kindred & lineage of *Dauid*, for which and for his Christianity, hee was accused vnto *Traian* the Emperour, and patiently suffered death vnder *Atticus* the Confull, as likewise many others of *Iudahs* Tribe for the same occasion of kindred vnder him, and other Emperours did, & had done. So as (it may be objected) *Iesus* stood not sole heire vnto *Dauids* Crown, but that this *Simon*, and others also were interested therein.

But

But thereunto may be answered, that albeit these and many others in those daies, also were of *Iudahs* Tribe, and *Dauids* kindred, yet that prooueth not they were of the children, either of *Abind* or *Rhesa*, the son of *Zorobabel*, from whō the right is deriued by both the *Euangelists*.

Nor were these men *Zebedee*, and *Alpheus*, (the husbands of these *Maries*) nor *Cleopas*, whether husband or sonne, knowne to bee of *Dauids* line, or of *Iudahs* Tribe, by any apparancy of text: and therefore, neither themselues nor sonnes could be heires vnto *Dauids* throne, and *Iudahs* Kingdome.

But *Chrift* being the sonne of the first borne *Mary*, and himselfe the<sup>b</sup> first borne of euery Creature, is therefore before any of these Sons or parents in title to the Crowne; the law hauing established<sup>c</sup> the first borne to inherit.

For if in al things he was to haue the<sup>d</sup> preheminēce, then most especially in that of *Iudahs* Crowne, it being

*Answ.*

*Zebedee*,  
*Alpheus*,  
*Cleopas*,  
*unknowne*  
to be of  
*Iudah*.

<sup>b</sup> Col. i. 15

<sup>c</sup> Deut. 21  
17.

<sup>d</sup> Col. i. 18



<sup>c</sup> Ezck. 21  
27.

being reserved for him, vnto<sup>c</sup> whom it most rightfully belonged, and hee the onely rightfull heire vnto *Dauid*, as wee haue said.

Neither had *Mary Cleopas*, the mother of *Iames*, *Ioses*, *Iudab* and *Simon*, beene a former wife vnto *Ioseph* the Carpenter, as consequently shee must, had *Ioseph* been father to any of these her borne sons.

*f* Iohn 19.  
25.

*Mary Cleopas, could not be wife vnto Ioseph, her sister being aliue.*

*3* Le. 18. 18

*Iames the lesse, was not the naturall brother of Iesus.*

For it is euident, that shee liued after the death of *Ioseph* the Carpenter, for with *Mary* her<sup>f</sup> sister she beheld *Christ* vpon the Crosse, wherby is most manifest, that with *Mary* her sister shee could not haue beene a wife vnto *Ioseph*, nor *Ioseph* haue beene a iust man (as Saint *Matthew* records him) had hee enioyed two sisters at once, but rather a transgressour of the law which saith, & *Thou shalt not take a wife with her sister, during her life to vex her.*

And that *Iames* the lesse, the son of this *Mary*, was the sonne of *Alpheus*, we haue shewed, and how hee and the rest were called the brethren of *Iesus*, wee may soone perceiue,

ceiue, if wee consider that the vsuall custome of the Iewes was, to call not onely any of their kindred brethren, but them also of their Countrey and Tribe, as *Moses* did the *h Strivers*; and as they of *Israell* were brethren to them of *Iudab*: And in that sense did the *Iewes* call them the brethren of *Iesus*? when seeing his person, his wisedome, and workes, and knowing his parents, kindred, and education in the trade of a poore Carpenter, with great admiration they objected and said, *k Whence hath hee this learning? is not this the Carpenter Mariess sonne? the brother of Iames and Ioses, and Iudab and Simon? and are not his sisters here with vs?*

And *Iames* the lesse, being the son of *Mary*, who was the sister<sup>l</sup> of *Mary* the Virgin, was then the Cosen-german (as we speake) vnto *Iesus*, euen his Ants sonne: and from that his neere consanguinity, was called the Lords brother; and not from *Iosepb* by a former wife, as some haue imagined, nor any fimilituder  
 Q likenes,

*h* Act. 7. 26  
*i* 1. King. 12  
 24.

*k* Mar. 6.  
 3.

*l* Ioh 19.  
 25.  
*Iesus and  
 Iames were  
 Cosen-ger-  
 mans.*



\* Lyr. an-  
nota upon  
Gal. 1. 19.

*Iesus*  
brought vp  
vnder Io-  
seph the  
space of  
twenty nine  
yeeres.

<sup>m</sup> Mat. 13.  
55.  
Ioh. 6. 42.

*Ioseph is*  
commonly  
called the  
father of  
*Iesus*.

<sup>n</sup> Luk. 2.  
46.

*Maries*  
perpetuall  
virginity  
confirmed.

likenesse, that he had vnto *Iesus*, as *Lyra* saith, he was of, both in face and lineaments of body.

But much more properly was *Iesus* euer taken, and reputed to bee the sonne of *Ioseph*, for that *Ioseph* was his bringer vp in the trade of a Carpenter, and his maintainer of liuelihood the space of twenty nine yeeres. And hauing no father vp-on earth amonst men, but *Ioseph* the Carpenter, is therefore commonly called <sup>m</sup> the sonne of *Ioseph* the Carpenter.

And *Ioseph* likewise for the fore-said causes, is often reputed, and called the father of *Iesus*: and so doth *Mary* her selfe call him, when finding *Iesus* among the Doctors in the Temple disputing, shee said, <sup>n</sup> Sonne, why hast thou thus dealt with vs, behold thy Father, and I haue sought thee sorrowing.

And vpon the same ground that *Ioseph* had no issue of himselfe begot, is built the Perpetuitie of *Maries Virginity*: who being blessed aboue women, doubtlesse had not been

been subiect to the curse of barren-  
nesse, had *Ioseph* euer knowne her  
as his wife.

And the childe so begot and  
borne, had beene heire to *Iudahs*  
Kingdome in the right of the Fa-  
ther; *Iesus* being but sonne to the  
mother (nor shee any wise inter-  
rested vnto *Salomons* Crown) whilst  
*Ioseph* her husband liued, or any  
childe from him.

her virgi-  
nity proued  
by conse-  
quence:

But *Ioseph* being a iust man, and  
beleeuing the *Angell* that told him  
his wiues conception was by the  
*holy Ghost*, forbare to touch by ma-  
riage knowledge, that her *Virgins*  
*blessed wombe*, wherein the *Sonne of*  
*righteousnesse* had been incarnate.

why Io-  
seph for-  
bare the  
bed of ma-  
trimony.

For as the outward Eastgate of  
*Ezekiels* glorious *Temple*, was  
commanded to stand shut, and no  
more to bee opened, and no man to enter  
in by it, because the Lord God of *Israell*  
had entred in that way: so that sancti-  
fied *Virgins* \* blessed body remain-  
ed vnkowne by man for euer, be-  
cause the Prince of Princes *Christ*  
*Iesus* her Sonne, had entred the pas-  
sage

*Eze.* 44.  
2.

See\* S. Hi-  
crom and  
Lyra vpon  
*Ezeliel*.  
chap. 4.



sage vnto his humanity, through that *holy gate* of his Tabernacle *Mary*, of all weomen the most blessed.

o Exo. 30.  
37.

*Maries  
wombe the  
holy Taber-  
nacle.*

P Cāt. 2. 1.

And as the *Spices* confection compounded in the first *Tabernacle*, was onely to bee imployed vpon, and in the first *Tabernacle*, where God did make his Couenant with *Moses*, so the sweete composition of the eternall deity, with the then assumed hamanity, in the womb of that *P Rose* or *Lilly of Zion*, was no more to bee attempted in that sanctified *Tabernacle*, wherein *Gods* *covenant* was performed in becoming the *Immanuel*, for the saluation of man; which wrought no doubt in *Ioseph* the husband a reuerend forbearance, though a the bed of marriage be holy and vndefiled.

1 He. 13. 4

*Iesus solely  
beire vnto  
Dauids  
Crowne by  
his double  
line.*

These things being so, as by the Scriptures we find them not otherwise; *Iesus* his title stands firme for *Iudahs Crowne*; for hee hauing neither brother nor sister, vncle nor kinsman by any descent, either from *Abind*, or from *Rhesa*, any kindred at all; is himselfe then the only immediate

ate and next heire vnto them both, both by *Ioseph* his father, and by *Mary* his mother: And by that double line is by Saint *Mathew*, and Saint *Luke*, deriued from *Abraham*, *Isidiah*, and *Dauid*; and by the foure *Euangelists*, in that his double right, is seuen times foure times recorded, stiled, and called *King of the Iewes*.

And thus much of the third point. Now remaineth the last in the acknowledgment of that title, to rest onely in the person of *Iesus*, the expected sonne of *Dauid*, whose raigndoth continue for euer.

The first acknowledgment then of this promised King, was obserued by the Gentiles, when by his Starre they were led vnto the new-borne *Babe*, *King of the Iewes*: which was in the forty two yeere of *Augustus Caesar*, when *Cerennius* was Gouvernour of *Syria*: and when in token of a vniuersall peace, the Temple of *Ianus* stood shut in Roome.

Which peace was so famous, as

Q 3

the

*Iesus* is  
twenty  
eight times  
stiled and  
called king  
of the Iews

The 4.  
Observa-  
tion.

The Gen-  
tiles first  
sought af-  
ter Christ.  
Luk. 2.2.  
A vniuersal  
Peace, whē  
Christ was  
borne.



\* Virg. *Æneid*. lib. 1.  
*Christ's coming in the flesh, obserued by the heathen.*

\* *Eclog.* 4.

\* In vit.  
*Aug. Sec.*  
 94.

*The Scriptures confirmes what the heathen spake.*

the most famous among the heathen Writers, found matter enough to enlarge their wits vpon: as *Virgil* in his \* *Æneidos*, and speech of *Iupiter*, doth make him a Prophet, to foreshew the peace, that should be enioyed, when as *Mars* his Temple should bee neglected, and his hands bound in chaines of brasse. And in his *Eclog* speeches, of \* an vnspotted Maide, a blessed Babe, and of golden daies,

And *Marcus Tullius Cicero* (as himselfe reporteth) saw in his dreame, *A Childe of an ingenious and beautifull countenance, let downe from Heauen by a golden chaine.* And \* *Suetonius* after him, from *Iulius Marathus* obserued, that euen then, *Nature was about to bring forth a King, that should raigne over the whole World.*

And albeit these men in their flatteries, did appropriate these their speeches, either to the Emprour *Augustus* himselfe, or vnto some of his fauourites, yet *Micah* tels vs, that in these daies the weapons

pons of Warre should be made the instruments of Peace; for saith he, in the last daies <sup>†</sup> *Swords shall bee broken into mattockes, and speares into Sithes*, and that euery one should sit vnder his owne Vine, and vnder his Fig-tree, and none should make them afraid.

And *Isaiah* speaking to the same purpose, particularly applieth it vnto *Christ*: for (saith he) <sup>†</sup> *Vnto vs a Childe is borne; vnto vs a Sonne is giuen, the gouernment is vpon his shoulder, and his Name is wonderfull, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.*

Which Peace was declared to the world by the *Angels* from Heauen, in this last age of the Iewes common wealth, when the <sup>u</sup> *Stone cut without hands, fell vpon Daniels Image*, that then stood but vpon his toe of *Clay*.

Euen then and at that time, the wisemen of the *East* comming from *Chaldea* (in whose language *Daniels* vision was writ) followed his *Star* into *Iury*, and in *Ierusalem* inquired

Q 4

for

<sup>†</sup> *Mich. 4.*  
3, & 4.

<sup>†</sup> *Esa. 9. 6.*  
The attributes of  
*Christ*.

<sup>u</sup> *Dan. 2.*  
41.

When the gouernmēt's  
fel of which  
*Daniel*  
spake.  
*Daniels*  
prophecy  
written in  
*Chaldea*,  
was the  
cause that  
the *Chalde-*  
*ans* first  
sought af-  
ter the king  
of Iewes.



Mat. 2.

for him, that was borne <sup>x</sup> King of the Iewes.

Which title was acknowledged without any contradiction, & confirmed by the *Priests* and *Scribes* themselves, both in affirming the place of his birth, & in acknowledging his office, to be a *Ruler in Israel*.

<sup>y</sup> Ioh. 19.  
15.

And the malicious Iewes to hinder his right to that kingdome, could name none, but <sup>y</sup> *Cesar* a stranger, and that contrary to their own law enioyned by *Moses*; which said, <sup>z</sup> *Thou shalt not set a stranger, which is not thy brother, to be King over thee.*

<sup>z</sup> Deu. 17.  
15.

Iesus acknowledged to bee king of the Iewes.

<sup>a</sup> Ioh. 19.

14.

<sup>b</sup> Mar. 15.

9. 12.

<sup>c</sup> Ioh. 19.

15. 22.

And that *Iesus* was the acknowledged *King of the Iewes*, these speeches and demands of *Pilat* the Governour doth manifestly shew; <sup>a</sup> *Behold your King: Will yee that I release unto you the King of the Iewes?* <sup>b</sup> *What shall I doe unto him whom yee call King of the Iewes? Shall I crucifie your King?* and the like.

Yea, and the *holy Ghost* enforced his own wicked hand, to subscribe his most iust title thus: <sup>c</sup> *I E S V S O F N A Z A R E T H K I N G O F T H E I E V V E S.*

IEWES, which he wrote in *Hebrew*, *Greeke* and *Latine*, that all might reade, and fixed it ouer his head vpon the Crosse, and that all might see, as himselfe had said, *behold your King*.

And being admonished, by the Iewes States-men to alter the inscription, as too much derogatory vnto *Cæsars* title, and no lesse then a matter of high treason in himself, answered: *What I haue written, I haue written*, euen to the danger of his owne life.

And *Christ* himselfe that needeth no testimony of men, answered *Pilat* to his question, *d Art thou a King? thou sayest that I am a King: To this end was I borne, and for this cause came I into the World, that I should beare witness vnto the truth, and euery one that is of the truth, heareth my voyce.*

And the same opinion of his kingly title after his resurrection, it seemeth the Iewes in *Thessalonica* had; when they accused *Iason* before the Rulers, that against the decree of *Cæsar*, hee subborned them that

*Pilat forced to testifie the truth.*

*Pilat his resolution of what he had writ. Christ acknowledged himself a King. d Ioh. 18. 37.*



that taught, there was no other King, euen one *Iesus*.

Aa. 17.7.

Thus then we conclude, that this *Iesus* the *Sonne* of the *Virgin*, was the expected *King* of the terrestriall *Kingdome*; the reall *King* without any *Competitor* to that *Crowne*. And the acknowledged *King* of the *Jews*; both by the *Gentiles*, and by the *Jewes* themselves.

But because in *Dauid* and in the rest, there was a figure of a Priestly or spirituall *King* and *Kingdome*, as well as of a reall and earthly. Some haue thought, the figured only (and not the real) did belong vnto *Christ*, for that himselfe disclaimed all regall authority vpon earth.

*Christ is*  
*heire of al.*

• Apo. 1.8.

f Rom. 11

36.

• 2. Cor. 1

20.

*Christ the*  
*substance in*  
*nothing in-*  
*ferior to his*  
*figures.*

But if we well consider that he alone is the *Alpha*, and *Omega*<sup>f</sup>, through whom, and for whom, all that is writ, was writ; & in whom, all the s promises of God, are yea, and Amen: wee must then include as much vnto him the substance, as was propper vnto *Abraham*, and his other figures, else was not *Christ* the heire of all, and the first

first among Brethren.

Therefore as we began in *Abraham* for the Terrestriall, let vs likewise begin in him for the Celestial: who in his daies was both a *King*, and a *Priest*, and in them both a true figure of him, his seede that was to come.

That *Abraham* was a King, his kingly authority, in his leagues offensive, and defensive, made with the Kings of the *Canaanites*, doth sufficiently shew: For as a King he bare himselfe among those his confederates, both in the victory, and deuision of the spoiles, gotten and taken at *Sodom* in the recouery of his brother *Lot*.

And a Priest likewise he was, for he built Altars, and sacrificed vnto the Lord; and would haue done his owne sonne *Isaac*, had not his hand beene stayed by an *Angell* from heauen: so that in both, hee was really a King of that earthly *Canaan*, and personally a Priest in his ministeriall *Sacrificings*; and in them both, was typically a true figure

*Abraham  
a King in  
power.*

*h Gen. 14.*

*Abraham  
a Priest in  
sacrificing.*

*i Gen. 22.  
11.*

*Abraham  
was both  
King and  
Priest.*



figure of *Christ*.

To both these functions, *Isaac* was his heire, *Jacob* his, and *Judah* his; for the three brethren *Ruben*, *Simeon*, and *Leui*, were disinherited both of kingly *Priesthood*, and Lay *Kingdome* vpon their <sup>k</sup> trespasses against *Jacobs* bed, and in <sup>l</sup> *Shechems* slaughter.

<sup>k</sup> Gen. 35.

22.

<sup>l</sup> Gen. 34.

25.

<sup>m</sup> 1. Chro.

23. 13.

<sup>n</sup> Exo. 4.

14.

Dauid in  
state, both  
a King and  
a Priest.

<sup>o</sup> 1. Chro.

24.

But the ministeriall settled vpon <sup>m</sup> *Leui* *Judah* possessed not, for these were seperated when *Moses* was the messenger, & *Aaron* the mouth, to worke and denounce great <sup>n</sup> plagues vnto *Pharoah*, and were neuer turned and ioyned againe.

But the state standing in a settled pollicy in *Dauids* daies, *Dauid* stood in state both of King and Priest, from his fathers *Abraham*, *Isaac*, and *Jacob*; and was both a kingly Priest, and a priestly King in the land: for the Scepter of *Judah* hee bare, whereunto all were obedient, and the *Leuites* of *Aaron*, he ordered for their <sup>o</sup> seruices in the Temple, (though the ministeriall still lay in *Leui*.)

So

So did *Salomon* in assembling the *Priests*, to bring the things of the *Tabernacle* into the *Temple*, and *p* in praying for, and blessing the people.

*Salomō in  
state both  
of king and  
priest.*

*1. King.  
8.2.*

This *kingly* authority and *priestly* dealings, to remooue the defects of Church and commonweale, we see in *Ezekiah*, by the reforming the land of their *Groves*, and *grauen Images*; and in breaking to peeces the *9 Brasen Serpent* that *Moses* had set vp, when the people thereunto burned incense, and committed *Idolatry*.

*Ezekiah in  
state of a  
king and  
priest.*

*2. King.  
8.4.*

And by the yong king *Iosiah*, in his care for the *Temple*, and continuance of the *Passouer*, which hee commanded to be kept.

*2. King.  
21.*

And this power of *Scepter* and *Censer*, made the whole throne of *Danid*, wherein *Christ* the true substance was to sit for euer, as had beene promised to *Danid* of *Iudah*, that he <sup>c</sup> should not want one to sway the *Scepter*, nor *Leui* a *Sacrificer* to stand and minister before the Lord for euer, which none could doe, but *Iesus* the sonne

*Iosiah in  
state of king  
and priest.*

*Christ was  
the substance  
of these his  
figures.*

*1c. 33.17*



sonne, who liueth blessed for euer and euer.

*Christ Iesus  
the heire in  
all things  
vnto these  
his fore-  
goers.*

<sup>1</sup> Heb. 1. 2  
Rom. 4. 13

And that *Iesus* in these things was heire to *Abraham*, *Isaac* and *Iacob*: to *Dauid*, *Salomon*, *Ezekiah* and *Iosiah*; and in truth to all the Patriarkes & Promises in the law, is witnessed by the Apostle, who calleth him the *Heire of all things*, the *Heire of the World*.

*Christ figu-  
red in Mel-  
chizedek.*

<sup>u</sup> Heb. 7. 3  
16.

And in the person of *Melchizedek* proueth his function, both of *King* and *Priest*. A *King* of Peace, without beginning of daies, or ende of time; and a *Priest*, not made after the Law, but after the power of the endlesse life, that continueth for euer.

<sup>x</sup> Psa. 110. 1  
<sup>y</sup> Mat. 12.  
42.

*Dauid*<sup>x</sup> Lord he is called by *Dauid* himselfe, greater then *Salomon* in his wisdome and workes; and for zeale to the Lords house, exceeded both *Ezekiah* and *Iosiah*, cleansing the Temple of prophane<sup>z</sup> marchandizings, and instituting for the Passouer, the <sup>a</sup> *Sacrament* of the Lords Supper: and for the *Lambe* of the Law, (the figure) his owne body (the substance) The <sup>b</sup> *Lambe* of God that

<sup>z</sup> Luk. 19.  
45.

<sup>a</sup> Mark. 14  
22.

<sup>b</sup> Ioh. 1. 29

that taketh away the sinnes of the world:  
and raigneth after death, *Dauids*  
*Lord* for euer.

But the date of that earthly policy, now neerely expired, *Christ* came not to continue it further, but as a better *Ioshuah*, to bring the people into a better rest, then that transitory *Canaan* was: euen into that kingdom of glory, which was appointed vnto him by his Father, and which himselfe appointed to his Apostles: where they shuld sit vpon *twelue Thrones*, and iudge the *twelue Tribes of Israell*.

And therefore to draw their mindes from the one, and to fix them on the other, he vsed neither worldly pomp, nor worldly power; but refused al offers of magistracy, yet to no preiudice of his right, but rather as impedimēt to his functiō.

For surely had he executed any tēporall authority among them, then temporal strength had bin imputed to his spirituall actions, so forward were the people to outward things.

For preuention whereof, wee see  
all

The end of  
*Christs* coming.

*c* Luk. 22.

29.

*d* Mat. 19

28.

*Christs* refusal of Magistracy, no impediment to his authority.  
why *Christ* refused Magistracy



e Mat. 13.  
55.  
*Christ Parents poore.*

f Luk. 2.  
24.

g Leuit.  
12.8.

*Christes poverty.*

h Luk. 2.7

i Mat. 8.  
20.

all outward meanes failing. His father was a poore e Carpenter, & of small esteeme (read of) among the people: his mother noted by the pen of the Euangelist, to bee of the meanest estate, as appeareth by the offering for her purification, which was but a f *paire of Turtle Doves, or two yong Pignons*; the oblation enioyned for the poorest sort of weomen, as the Law had said: g *If shee bee not able to bring a Lambe, shee shall bring two Turtle Doves, or two yong pignons, unto the Priest, which Mary did.*

And in the person of *Iesus* himselfe, all outward appearance were likewise preuented: For his first entertainment was poore, his birth Chamber h *a Stable*, and his Cradle a *Crack*, for there was no roome for his Parents in the Inne: The provision for his linely-hood, were scantier then the world affoorded vnto vnreasonable Creatures, for the i *Foxes had holes, and the birds nests, but the Sonne of man, no place to lay his head.*

And

And in the short passage of his kingly triumph, when with course he was followed, and with shouts of <sup>k</sup> *Hosanna*, saluted King of *Israell*; his reioycing was teares, with sighes for *Ierusalem*, that knew not of that her visitation.

<sup>k</sup> Luk. 19.  
42.  
*Christs triumphs was teares.*

Neither after his death had hee the preheminence (as most of them had) to bee buried in the graues of their fathers, but was laid in the <sup>l</sup> *Sepulchre* of another man, and at another mans charge intombed: such fauours the world affoorded vnto this great king.

*Christ poore after death*

<sup>l</sup> Mat. 27.  
60.

And therefore as it hath been of him prophesied, that he <sup>m</sup> *should be a man despised, without forme or beautie, meeke, & lowly, as a Sheep to the slaughter, a iust and a poore King*; so was it expedient that all these parts, in the person of *Iesus* should bee fulfilled. And so himselfe taught in the way to *Emas*, when hee <sup>n</sup> *began at Moses and all the Prophets*, and by them proued, that *Christ* ought so to haue liued, & so to haue suffered as he did.

<sup>m</sup> Isay. 53.  
*Christs appearance according to the Prophets.*

<sup>n</sup> Luk. 24.  
27.

R

And



And therefore the obiection made by *Iulian* and others, that had *Christ* beene really king of the *Jews*, than had he exercised the authority really of *King of the Iewes*; deserueth no answere.

*Christ ealed the son of man, yet had no man to his father.*

For as he was called, and verily was the Sonne of Man, although he had no immediate father among men vpon the earth: so was he called, and verily was, *king of the Iewes*, though he vsed no kingly authority among men on the earth.

*The ancestors of Christ kept from the crown, which Christ came not to recover.*

And why should that be objected more against Iesus, then against all his Ancestors the *high Saints*, from *Abinad* to *Ioseph*, who by birth, were the vndoubted heires to that *Crowne*, which notwithstanding was vsurped vpon by the *Gentiles*, aboue the space of 400. yeeres.

• Dā. 7. 17

Neither had they any promise, that they should euer recover that terrestriall kingdome; but rather, that they should possesse the eternall, which • none could take from them.

And that *Christ Iesus* was King of

of that *Kingdome* promised : and that *Sonne*, that should sit vpon *Dauid's Throne* for euer : (which none besides him could euer doe, wee may further proue by his life after death.

P 2. Sam. 7.  
16.

For as hee assumed the flesh of *Dauid*, and in the same flesh was the vndoubted heire of *Dauid* to the very instant of his death; and in his death also had the same title divulged to the open view of all, which hee caried with him to his graue ; so after his sleepe (for his death was but a sleepe vnto him) in his person onely it remained as before, and in his person onely shall remaine for euer.

Christ had  
the title of  
King of the  
Iewes in  
his death.

For the same humane body that was borne *King of the Iewes*, (so called and acknowledged) living after death ; the same humane body (though being also glorified) had the same faculties, preheminance, and prerogatiues of life, and rights thereunto belonging, as before in his body was subsisting.

(Christ body  
resuming  
life, had the  
same facul-  
ties as be-  
fore.

For death hauing no power to

1 Act. 2.  
24.



<sup>1</sup> 1. Cor. 15  
6.

*The many  
witnesses of  
Christs re-  
surrecti-  
on.*

<sup>1</sup> Eph. 2.  
14.

<sup>1</sup> Mat. 27.  
51.

*Christ the  
accomplish-  
er of what  
was fore-  
told.*

retaine him in the graue, his humane body after his resurrection, was againe verily a humane man among men vpon earth the space of forty daies. In which at sundry times hee was seene both (saith the Apostle) of the *Apostles*; and at one time, <sup>1</sup> of *above five hundred brethren at once*. All of them being faithfull witnesses of his presence in the flesh, for of the vnfaithfull after his resurrection, hee was neuer seene in his flesh.

And now *Dauids Kingdome* come to the full period, and <sup>1</sup> the wall of seperation betweene Iew and Gentile puld downe, when the waile of the Temple was rent assunder, *Christ Iesus* then that was heire of of all, before all beginnings, is thenceforth King ouer all, vnto all eternities. For being the *Seede*, the *Shiloh*, and the *Sonne* promised, to sit on *Dauids* throne for euer: Accor- dingly came of *Abraham*, of *Indah*, *Dauid*, & of *Mary*, in the town *Beth- lehem*, as the Prophets had tould; and

and by the title of *King of the Iewes*, was sought for, acknowledged, and so stiled, as the onely next heire to *Salomons Crowne*, as we haue shewed.

But that earthly *Canaan* vsurped by *Herod*, and the *Casars*; hee came not by strength to recouer, the terme of that tennor so neerely expired; but rather taught that *Casar* should haue *Casars*, paid tribute as a subiect, though himselfe the *Sonne was free*, and would not giue iudgment of death for Adultery, when it was not lawfull for the *Iewes* (his nation) to put any man to death.

For his comming as the *Angell* tould *Daniel*, was to a farre more heavenly intent, namely, to expiate sinne, to abolish *iniquitie*, to establish righteonsnesse, to seale up vision and prophecie, and to annoint the most holy: But of the earthly he shewed, that both *City* and *Sanctuary* should bee destroyed. And so much *Sain Stephen* (whose face shone Angel-like) affirmed vnto the cheife Priest of

R 2

the

Christ came  
not to dis-  
turb peace.

<sup>u</sup> Luk. 20.  
25.

<sup>x</sup> Mat. 17  
26.

<sup>y</sup> Ioh. 8. 11

<sup>z</sup> Ioh. 18.  
31.

<sup>a</sup> Dan. 9.  
24.

Saint Ste-  
uen Angel-  
like, spake  
the words  
of an An-  
gell.



<sup>b</sup> Act. 6.  
14.

<sup>c</sup> Ioh. 3. 14

Col. 2. 14.

<sup>d</sup> He. 9. 13

<sup>e</sup> Ioh. 19.  
30.

<sup>f</sup> Heb. 1. 13

the Iewes, when he said, that *Iesus* of *Nazareth* should destroy that place, and change the <sup>b</sup> ordinances that *Moses* had giuen them,

Which most manifestly hee did, when his body the true <sup>c</sup> *Serpent*, was lifted vp betwixt Heauen and Earth, to make an Attonment betwixt heauen and earth: his bloud, as the Lambes sprinkled vpon the Altar of his Crosse, making <sup>d</sup> cleane the conscience of the offender: and lastly, his voyce uttering this last Period of people and state, it <sup>e</sup> is finished, when ended the Ceremonies and holinesse of the place?

And hauing conquered Sathan, Sinne and the Graue, is entred into his Kingdom of glory, is set in Majesty and power at the right hand of God his Father, and his enemies made his foot-stoole for euer.

O thou that hast the Key of *Dauid*, that openeth and no man shutteth, open our hearts to beleue in thee the King of glory, and the Gates of thy Kingdome, that wee may enter in the day of thy Marriage,

riage, and behold thee our King,  
crowned with *Salamons Crowne*.

1 Cant. 3.  
11.

## CHAP. XI.

*A touch of some Iewish and vaine  
Genealogies, which hinder truth:  
Against which Saint Paul war-  
neth, with answere to Master  
Liuelies Iewish obiections.*



Having thus shewed  
some principall vses  
of the sacred *Genea-  
logies*, for Story, for  
Christ, and for his  
Kingdom; & there-  
in haueing vrged no more then the  
*Scriptures* inforce: it followeth by  
order and desired satisfaction, that  
some-what bee spoken of their for-  
ced abuses, falling vnder the check  
of the *holy Ghosts* pen.

That there are *Genealogies* endles,  
which with fables breed *questions*,  
rather then godly *edifying*, the A-  
postle sheweth: and among foolish

*Vaine Ge-  
nealogies.*



<sup>a</sup> 1. Tim. I<sup>4</sup> Tit. 3.9.

<sup>c</sup> Ioh. 5. 39  
The Genealogies of the Scriptures not forbid.

Genealogies recorded through the whole scriptures.

<sup>a</sup> Questions, Contentions, and Wranglings about the Law, ranketh <sup>b</sup> Genealogies that are unprofitable and vaine. And vpon these texts some presume so farre, as they thinke themselves freed from the search of all Genealogies: and others demand, whether saluation consisteth vpon their pregnant knowledge, or damnation vpon the ignorance therein.

That wee are not freed from the search, the commandement of Christ doth inforce, who enioyneth the <sup>c</sup> search of the Scriptures, and the reading of Moses, in whose writ, and whose pen, wee finde all the Patriarks recorded from Adam in Paradise, to Ioshua the Captaine that placed the Tribes in the Land. Whence the writers of the Chronicles, of Ezra, Nehemiah, and Ruth, continue their memorials vnto Zerobabel: and thence likewise by the same Spirit, they are recorded to Ioseph and Mary, and euen vnto Christ Iesus himselfe.

That Paul therefore should contradict Moses, being brought vp in his

his lawes <sup>d</sup> at the feete of Gamaliel, and should condemne those for foolish, which he maketh the pillars of his stories, may not bee consented vnto; neither that in his Apostleship, hee should account the search and knowledge, *how Christ was come in the flesh*, for vaine: seeing among the many graces of the Iewes, for *Adoption, Glory, Covenants, the Law, seruice of God, and the promises*, himselfe sheweth, that Christ from those *Fathers* <sup>f</sup> came and tooke flesh, vrging the doctrine of his humanity in most of his Epistles, and putting his Disciple *Timothy* in minde, *To remember that Iesus Christ was made of the* <sup>g</sup> *Seede of Dauid.*

And that the Scriptures are of an equall esteeme, the *Rabbins* (in that thing onely commendable) affirme, who hold these words in *Genesis*, <sup>h</sup> *The sonnes of Cham were Cush and Mizraim*; with the like wisdom from God, as these words in *Deuteronomie*, <sup>i</sup> *Heare Israel, Iehouah our God, Iehouah is one*; being both of them breathed from the same Spirit. And

S. Paul did not contradict Moles  
<sup>d</sup> Act. 22. 3

• Rom. 9. 4

f Rom. 1. 3

g 2. Tim. 2  
8.

h Gē. 10. 6.

<sup>i</sup> Deu. 5. 6.  
Each text  
of Scriptures  
of equall  
authority.



\* Rambam  
cited by H.  
Bro. M. S.

The Rab-  
bins fei-  
nings too  
too grosse.

Ioseph. lib  
I. cap. 4:

\* Gen. 6. 2

And *Rambam* witnesseth, that *Manasses* was of old time condemned, because he held, that the *Families* of \* *Ishmael*, *Esau*, and such like, had not the like use for histories, as the others had; and therefore hee forbade the reading of *Moses*, as bookes not penned by the wisdom of *God*.

But how true so euer this accusation is of *Manasses*, most certen it is, that the *Rabbins*, and others their like, haue fained many and so false *Genealogies*, as might very wel moue the *Apostle* to forbid their abuse.

For vnto our first Parents, the faire foure children to be begotten and borne of *Adam* and *Eue*, in the first day of their Creation. And in the first world they say that *Giants* were begotten, by the false *Angels* vpon the faire daughters of men. *Noah* the righteous, they make vn-righteous, in faining him to take to wife *Naamah*, the daughter of the double wiued *Lamech*, and sister to *Tubalcain*: so should that holy *Patriarke*, not onely sinne with the \* *Sonnes of God*, in choosing a wife of the

the daughters of men, but the latter world also, should bee replenished from a branch of that cursed roote, *Cain.*

*Dinah* the daughter of *Iacob*, hauing no husband in the Scriptures record, they \* marry to *Iob*, the great man in the East, though shee was elder then his afflictions by an hundred and seuentie yeeres.

And more obsurdly they marrie her to *Simeon* her brother, naming her the *Canaanit* & mother of *Saul*. *Iacob*, they faine to haue had a twin daughter borne with euery of his sons, as *Adam* by them is fained to haue had. And good *Thamar* that got *Iudah* vnto her bed, they make to be the daughter of *Melchisedeck* king of *Salem*, who died ninty seauen yeeres before *Iudah* was borne.

So likewise *Ruth* the *Moabite*, hauing no farther named in Scripture, nor *Eglon* king of *Moab* any daughter, *Rabbi Iarchi* and others, faine *Ruth* therefore to bee daughter to King *Eglon*.

*Keturah* likewise, the second wife of

*Dinah.*

\*Baba. Ba-  
tra. H. B.  
in consent  
placeth  
Iobs af-  
flictions at  
Moses  
birth.

*Thamar.*

*Ruth.*

*Keturah.*

Speed, J.



\* Saith Poly-  
cricro. lib. 2  
c. 11.

I 1. King. 10

Balaam.

\* Lege hi-  
stor. mag.  
Colonia.

Jonas.

Abraham.

of *Abraham*, the *Rabbins* will haue to be the same *Hagar* that had borne him *Ishmael*, \* lest incontinency should be imputed vnto him, for marrying another woman, hauing knowne *Hagar* before. And from the sonnes of the said *Keturah*, they bring both *Balaam* the Gentile *Prophet*, and <sup>1</sup>*Queene Sheba*, that came to heare the wisdom of *Salomon*.

As also doubtlesse from the *Rabbins*, the *Christians*, *Origen* and *Chrysostom*, from the said *Balaam* doe bring the \* *wisemen*, that from the *East* followed the *Starre* vnto *Christ*: and so *Dorotheus* and *Epiphanius*, make *Jonas* the *Prophet* to bee the widowes sonne of *Sarepta*, whom *Elias* raised from death.

In like sort, when some great personages are but once named in the *Scriptures*, they make them to be some other famous men, by other names. So *Ethan* the *Ezratbite*, the Author of the 89. *Psalme*, *Kimchi* & *Iarchi*, affirme to be *Abraham*, because that *Psalme* goeth before the

the *Psalme* of *Moses* the man of *God*; and because *Ezra* bite may be translated *Orientall*.

So *m Chalcol* and *Darda*, whose *wisedome Salomon* is commended to exceede, they feine to be \* *Moses* and *Aaron*: *Elibu* the *Buzite*, to bee *Balaam*; *Ibsan* to bee *Boos*: and *Putiel* to be *Iethro*. So likewise the forenamed *Rabbins*, *Kimchi* and *Iar-chi*, make *Uriah* mentioned in *n E-say*, to be the same man that ° *Icho-iakim* slew, though there were an hundred & twenty yeers betwixt. And *Zechariah* mentioned in the same *Prophet*, to be the same *Zecha-riah* that with *Haggai* prophecied after the returne from *Babylon*, be-twixt whom were about two hun-dred yeeres.

But the writer of the Booke *To-bit*, falleth into farre greater sinnes, in making an Angell to bee of the seede of man; as hee affirmeth *Raphael* to acknowledge his kinred from *p Azarias* and *Ananias*, men well knowne vnto *Tobit*; contrary to the Doctrin of the whole Scrip-tures,

*m* 1. King.

4.31.

\* H.B. in

M.S.

*Moses*:

*Aaron*.

*Iethro*.

*Vriah*.

*n* *Esa*. 8.2

° *Iere*. 26.

23.

*Zachariah*

*Tobits*

*Raphel*

made a

man.

*p* *Tob*. 5.

12.13.



¶ Heb. 2. 6.

¶ Luk. 24.

39.

¶ Rab. Moses upon  
Iudges,  
cited by De  
Plessio in  
true Reli.  
chap. 30.  
The Turkes  
Alcaron.  
A danger-  
ous posi-  
on.

tures, which teach, that *Christ Iesus*, the great *Archangel*, & tooke onely mans nature vpon him; and that the *Angels haue neither flesh nor bones, but are ministring Spirits*, to attend his Elect.

Which blasphemie, the blasphemous *Rabbins* further teach, in affirming, that there should come two *Christs*, the one of *Danid*, and the other of *Ioseph*: vpon which ground they build, who say, that *Hee whom the Iewes crucified, was not the same man that had beene borne of the virgin Mary; but another in his similitude and likenesse.*

In the contrary extreamity, I would to God *Christians* had not offended, in denying *Christ* to bee the *Messiah* mentioned in *Daniel the ninth*, a text most pregnant, shewing his office of *Redemption*, in abolishing Sinne, and the effecacie of his *Death*, in ending *Sacrifice* and oblation in the place once holy.

For whereas the Angell *Gabriel* in the first yeere of *Cyrus*, and last of *Babels* senentie, was sent vnto  
¶ *Daniel*

*Daniel* to declare the present liberty for his people decreed, and to assure a future, and fuller by the death of the *Messiah* determined, after the expiration of *seuentie times seuen yeeres*: they deny the words to be meant of *Iesus the sonne of Mary*, and rabbinically apply the text to other purposes and persons; whereby a stumbling block is laid before the blinde *Iewes*, and an vnchristianlike testimony left of *Christian* Iudaisme. For more to shew contention, then truth or Religion, in a booke of that kind, thus it stands written.

<sup>1</sup>Dan. 9. 24

Daniels  
text wronged.

\* Of all the places in the old Testament, touching the comming of Christ, whereof there is great store, that verse in *Daniel*, (meaning the 24. of the ninth Chapter) is most excellent and cleere: yet withall, I deny (saith the Author) that by the Name of *Messiah* in the verses following, Christ our Saviour is understood; for neither the true account of yeeres will suffer it, nor \* the text of holy Scriptures beare it.

\* Liuelie  
in Persian  
Monarch.  
pag. 236.

A strang  
assertion  
verily.

\* pag. 230

Two strong supporters verily if  
the



the foundation be sure ; but seeing hee setteth the one vpon the vncertaine *Olympicks*, and the other vpon a priuate and vnchristian interpretation, wee may safely deny what he doth affirme.

\* *Marcus Varro*. touching the certenty of *Olympiads*. In *Centurius de die natali*.

Concerning the first then, or credit of the *Olympiads* to the disabling of other *Chronologies*, the iudgment of \* *Marcus Varro*, the learned Roman is brought : who will haue all vncerten before the first *Olympiad*, for from the beginning of men to the first flood, for the ignorance of things therein happening, he calleth obscure or unknown. From the first flood to the first *Olympiad*, for the vaine tales contained therein, hee calleth false or fabulous. But from the first *Olympiad* to his owne age, for the truth and certenty of things therein recorded, he calleth *Historicall*, provided alwaies by master *Linely*, that yee seeke them no higher then \* *Iphitus* their restorer.

\* *Liuelie* in his *Persian*. mon. pag. 31.

And these *Olympicks*, doth that holy tongues reader make the onely computators of the *Suns* course, in incirculating the earth, for the space

space of 530. yeeres: and by them doth order that time, which is of most moment in the Scriptures of God.

For by them hee will haue the *Angels* speech (for the death of *Christ*) accounted: by them the raignes and yeeres of the *Persian* Kings, from *Cyrus* to *Alexander* numbred; and by them the time from the rebuilding of *Ierusalem* by he returned, to the finall destruction thereof by *Titus* the *Romane*, calculated.

*Olympiads*  
vainely  
made the  
stay of  
*Chronologie*

Affirming them to bee of a sure Bulwark for *Chronologie*, warranted by the\* mouth of Heauen it self by the Astronomicall eclipses therein happening, and the only\* Key to unlocke the shut and hid meaning of *Daniels* oracles, without which by Scriptures alone (saith hee) can neuer be opened: whereunto wee answered.

\* pag. 70.  
\* pag. 82.  
*A verie*  
*widemouth*  
*of him the*  
*speaker.*  
\* pag. 36.

That *Varro* was a heathen, and had not read *Moses*, who seeth not? whose writings notwithstanding were extant of things done from  
S the

*Varro* ne-  
uer read  
*Moses* as it  
seemeth,  
else would  
he not haue  
said as hee  
did.



the first Creation, vnto the entrance into *Canaan*, nor the sacred Histories from his death, by others continued vnto *Nebuchadnezzar* the great King (else would hee not haue made these times obscure, that are most plaine, nor that the plainest, which is most obscure.

*The one halfe of them are fabulous, as Du. Ples. sic. from Diodorus hath obserued.*

<sup>a</sup> Pro. 30. 19.

*Olimpiads vnserien of beginning.*

And if wee shall thoroughly examine those his so highly commended *Olimpicks* either of beginning, continuance, restoration or agreements; wee shall finde them to be but a *Babel* of confusions, and the truth of time by them as hard to be trased, as <sup>a</sup> is the way of a Ship in the wanes of the Sea, or the flight of an Eagle in the ayre, the tract of neither can neither be followed nor found.

For their beginning is but roued at, from *Hercules* that aimelesse marke: their neglect remained to the daies of *Licurgus*, the tenth from the founder, their restoration was by *Iphitus* of *Elis* (but set the centers in the circles of these times where

where yee can find the m) and their celebration superstitiously begun in honour of the Idoll of *Iupiter Olym-*  
*pius*; and againe, restored to cease a contagious pestilence, (if not to infect the world with their pestiferous accounts)

Their counsellour was *Appollo*, the instrument of *Sathan*; there prise was a *Garland* of a *Spiders* Webbe, wouen in the boughes of a wilde *Oline* and fruitlesse tree; and their *Crownes* the crowne of vaine-glory, and not that of immortality, for which the Apostle counelleth the *Corinthians* to strieve) may well bee compared to the houses of *c Spiders*, in *Iob*, wherein was no confidence, and to the *d Webbes* in *Isaiah*, that made no garments to couer from cold.

Are these gaimes (then the invention of *Sathan*) fit linkes to li-  
 mit an Angels speech and account, for the saddest action that the world euer saw? and shall more credit bee giuen them for the time of the Suns course in the heauens? then into the heauenly Oracle of an An-

S 2

gell

*Olimpiads*  
 why begun,  
 and their  
 reward.

b 1 Cor. 9  
 25.

c Iob 8. 14

d Isa. 59 9

*Propbane*  
*heathen* no  
 fit witnes-  
 ses of Christs  
 death.



gell from God, for the time of his Sons death on earth.

• Luk. 10. 9

Or shall those men, whose charge is to teach all Nations that the Kingdome of God is come in his *Christ*, take their authority for the time of his comming from such heathen recorders as neither knew God, nor were <sup>1</sup> regarded of God, in the time of their ignorance as the *Apostle* witnesseth?

f A&A. 17.

• Apo. 11. 1

• Dan. 9. 2

Diuine  
Chronology  
needeth no  
prophane  
helps.

The *City* and holy *Altar* (wee see) were measured by the reede that the *Angell* gaue vnto *Iohn*, and by the same reede (the direction of God) did *Daniel* from <sup>b</sup> *Jeremy* measure the yeeres of captiuitie, and from their expiration was taught by an *Angel* from God, the time of *Christs* sufferings, without all help of any secular learning, or account of heathenish *Olimpicks*, but rather by farre more holier bands, tied with the accounts of three most certain euent, as of *seuen sevens*, *sixty two sevens*, and *one seuen in the halfe* whereof *Christ* should die.

And whereof *Gabriel* confessed that

that he was sent from God,<sup>i</sup> to teach Daniel the certaine knowledge: and Daniel himselfe acknowledged that he understood the thing, and had<sup>k</sup> vnderstanding of the vision: which was vnlocked vnto him by no key of humane litterature, but by the<sup>l</sup> Scriptures of truth, as the angell affirmed.

Neither Saint Paul the greatest humanist among the Apostles, was brought up at the feete of Gamaleel, and spake<sup>n</sup> more Languages then all his opposers, euer relied vpon the Olimpicks, or other secular learning, touching the knowledge of Christ and his passion: But contrariwise confessed, that hee had<sup>o</sup> deliuered vnto the Corinthians, that which hee had receiued; which was, That Christ died for our finnes, that he was buried, and rose the third day: and that hee did according to the Scriptures of God, without other helps of Olimpicks, or secular learning.

And as touching humane litterature (that any wise were oposit to the Gospell) hee admonisheth his Disciple Timothy<sup>p</sup> to auoide prophane

<sup>i</sup> Da. 9. 22.

<sup>k</sup> Dan. 10. 1

<sup>l</sup> Da. 10. 21

<sup>m</sup> Act. 22.

<sup>3.</sup>  
<sup>n</sup> 1. Cor.

14. 18.

<sup>o</sup> 1. Cor.  
15. 3.

The Scriptures  
onely teach  
Christ to be  
the Messia-  
h.

<sup>p</sup> 1. Tim 6.  
20.



oppositions of Sciences falsly called, which while some professe, they haue erred concerning the Faith.

2 Tim. 3.  
16.

And commendeth him for his knowledge in the holy <sup>a</sup> Scriptures, which are able to make him wise, being giuen by inspiration of God, and are sufficiently profitable to teach, to improoue, to correct, and to instruct, that the man of God may bee absolute.

2 Pet. 1.  
19.

The diuine  
Scriptures  
is the onely  
light to  
guide our  
Faith by.

And that <sup>r</sup> Light which Saint Peter willeth vs to guide our steps by, is the sure word of the Prophets: to the which (saith he) yee doe well that yee take heede, as vnto a light that shineth in a darke place, vntill the day dawne, and the day-star arise in your hearts.

Olimpiads  
falsifie the  
true Chrono-  
logie of  
Scripture.

But that the Olimpicks could bee the Light to leade to that Starre, or to enlighten the sacred stories by their accounts, is so farre from effect, as they rather much darken the true Chronologie of the one, and confound the mutuall agreements of the other: nor haue they any assured truth for time in themselves.

For Phlegon for their beginning  
in

in *pifus*, *Pelops*, and *Hercules*, appoints no time. *Pausanias*, saith hee; must record, but will not credit them. and *Plutarke* in the life of *Numa*, condemneth all gatherings of time from the *Olimpiads*. And such are their disagreements in *Thalms*, *Castor*, *Phlegon*, *Plutarke*, *Dionisius*, and others in assigning their accounts, as the supporters of that tottering foundation, must beare as great a weight (if not greater) as \* *Atlas* is fained to doe, in supporting the world.

*The variable beginnings of the Olimpiads.*

\* *Ouid. Metam. lib. 2.*

To giue an assay then, how their accoûts agree with the holy Scriptures of God, wee will but touch two among many, that by them the credit of the rest may be iudged.

Master *Liuelie* setteth King *Cyrus* in the fiftie siue *Olimpiad*: And *Titus* the Emperour, in the ond hundred & twelfth: betwixt whom he accounteth no lesse then six hundred twenty nine yeeres and odde moneths: more by one hundred then the *Sun* euer measured.

*Liu. pers. mon. pag. 47. and p. 155.*

But that *Cyrus* his first, could



See D. Wil-  
lets *Hexa-  
pla* in Dan.  
chap. 9.  
quest. 36.

meete with the *Olimpiad* 55, the di-  
uers beginnings of them by diuers  
men assigned, doth make very  
doubtfull; for *Bibliander* doth be-  
gin them in the thirteenth of *Io-  
tham* King of *Indah*, and *Paulus  
Phrygio* in his twelfth: but *Africa-  
nus*, *Bullinger*, and *Functius*, set them  
in the second yeere of *Ioatham* the  
same King.

*Glareanus*, will haue the first *O-  
limpiad* to be in the fiftieth yeere of  
*Azariah* king of *Indah*, and *Eusebi-  
us* in his forty nine; but *Pererius* be-  
gins them in the eight of King *A-  
haz*, which is twenty five yeeres af-  
ter. So that the first yeere of *Cy-  
rus* (most certainly fixed in the di-  
uine *Chronologie*, as the *pole* is in the  
*North*) cannot fit the fifty five *O-  
limpiad*, for their diuers begin-  
nings.

The fifty  
five *Olym-  
piad* cannot  
be the first  
of King  
*Cyrus*.

\* Stro. 1.

The other prooffe is taken from  
the destruction of *Ierusalem's Temple*  
which \* *Clemens Alexandrinus* saith,  
happened in the last of the forty  
seuenth *Olimpiad*. Now wee know  
by the holy Text, that the destruc-  
tion

tion of the Temple was in the  
 nineteenth yeere of *Nebuchadne-  
 zer* King of *Babell*, from whence to  
 the end of the captiuitie, or first of  
*Cyrus*, fiftie one yeeres more were  
 to ensue, to make vp the <sup>seuentie</sup> of the captiuitie.

<sup>1</sup> 2. King.  
 25.8.

<sup>2</sup> 1c. 25. 11

But from the last yeere of the  
 forty seuenth *Olympiad*, to the first  
 of the fifty five, are but twenty nine  
 yeeres: whereunto adde nineteene  
 more from *Nebuchadnezers* first  
 yeere, in the which the <sup>captiuitie</sup> began, vnto the *Temple* destruction  
 in his nineteenth; and yet there will  
 wāt of the <sup>seuēty</sup>, twenty two yeers  
 to the end of the captiuitie. Wherby  
 we see, that the first yeere of *Cyrus*  
 must bee pulled backe, and set in  
 the fiftieth, and not the fifty five  
*Olympiad*: so far differing are these  
 prophane *Olympiads*, from the sa-  
 cred *Chronologie* of the holy text.

<sup>u</sup> 1c. 25.

*Cyrus his  
 first yeere  
 cannot be in  
 the fifty  
 five Olim-  
 piad.*

That a most certen and exact  
*Chronologie* was registred from *A-  
 dam* the first man, vnto the first yeer  
 of King <sup>u</sup> *Cyrus*, the holy Scriptures  
 plainly declare: and that all that  
 is

<sup>u</sup> Ezr. 1. 1.



1 Ro. 11.  
36.

is writ, was writ, to and for *Christy*,  
the *Apostle* doth affirme.

But how shall that *fulnesse of time*  
be knowen, for the ending of the  
*Ceremonies* by the death of the *Mes-*  
*siah*, (which was then taught to the  
beloued *Daniel*, and now much be-  
hooueth all men to know) if from  
*Cyrus* downward, the chaine of  
*Chronologie* in *Daniels* seuens, be bro-  
ken off, for the space of 144. yeeres,  
\* as *Linely* doth them in his *Olym-*  
*picks* table.

\* Table  
*Olimpiad.*  
89.

Where from the fiftie five, to the  
eighty nine *Olympiad*, (in which, and  
not before he beginneth to account  
*Daniels* weekes) a Vacuety is left for  
so long a time. Whereas contrari-  
wise we seethat *Daniel* beganne his  
z prayer for their deliuerance im-  
mediately at the expiration of the  
seuenty yeeres captiuity: and at  
the beginning of *Daniels* prayer,  
the Angell *Gabriel* was sent from  
*God*, to shew him, that the Com-  
mandement for the deliuerance of  
the people was come forth; and  
from that comming forth of the  
Com-

z Dan 9.1  
v. 20. & 23  
*Daniels*  
*Prayer*  
was at the  
expiration  
of the seuē-  
ty yeeres of  
captiuity,  
and thēce to  
*Christs*  
death, were  
77.

Commandement, to the death of the *Messiah* seuentie seuens, were determined for a full deliuey from the captiuity of sinne, by the sacrifice of the *Messiah*, *Christ* the Lamb figured in the Law.

And that this Commandement came forth in the first yeere of *Cyrus*, the writers of the *Chronicles* and the booke of *Ezra* doe plainly declare; both of them affirming and saying, that in the <sup>a</sup>first yeere of *Cyrus*, when the Word of the Lord spoken by the mouth of *Jeremiah* was finished, the Lord stirred up the spirit of *Cyrus* King of *Persia*, and hee made a proclamation through all his kingdome, and also by writing, saying:

Thus saith <sup>b</sup>*Cyrus* King of *Persia*, all the kingdoms of the earth, hath the Lord God of heauen giuen mee, and hee hath commanded mee to build him a house in *Ierusalem*, that is in *Iudah*. Who is among you of all his people, with whom the Lord his God is? let him goe up.

And of this commandement made by *Cyrus*, for the returne of the *Iewes*, to build their Citie and Temple,

<sup>a</sup> 2 Chr. 36  
22.

<sup>b</sup> Ezr. I. 2.

*Cyrus* his  
decree for  
the *Iewes*  
deliuerance.



<sup>c</sup> Isa. 44.  
28.

Temple, the Prophet *Isaiah* fore-  
tould aboue an hundred yeeres be-  
fore *Cyrus* was borne; for saith he,  
<sup>c</sup> *He saith to Cyrus, thou art my Shep-  
heard & he shal performe all my desire:  
saying to Ierusalem, thou shalt be built:  
and to the Temple, thy foundation shal be  
surely laid:* By which words of  
the Prophets wee conclude;  
That not a linke of the sacred  
chaine of *Chronologie*, is either bro-  
ken or opened, betwixt the com-  
mandement giuen by *Cyrus* the  
*Lords Shepherd*, and the death of  
*Christ* the great *Shepherd*, when hee  
gane his <sup>d</sup> life for his *Flock*.

<sup>a</sup> Ioh. 10.  
11.

The *Olim-  
piads* can-  
not let  
*Christ* to be  
*Christ*.

For as time is chained linke  
vnto linke from *Adam* to *Cyrus*; so  
is it chained linke vnto linke from  
*Cyrus*, to the death of *Christ* by the  
speech of an *Angel*, without al helps  
of the disagreeing *Olympicks*: who in  
this diuine *Chronologie*, do but trou-  
ble the waters of *Shiloh*, and can be  
no let for time, but that the *Messiah*  
in *Daniels* text, is *Christ Iesus*, our  
*Lord and Saviour*.

And therefore let vs measure  
vnto

vnto him the true *Temple* and *Altar*, with the \* *Reed* of *Gabriel*, as *Iohn* did the *Temple* and *Altar* with the *Reed* of the *Angel*; and in this case cast out the accoûts of the heathenish *Olympiads*, as *Iohn* did cast out and not measure the *Court*, for that was giuen to the *Gentiles*. And so come we to his other Assertion, which is, that the text of holy Scripture in *Daniel*, will not \* permit the name *Messiah* to be referred vnto *Christ Iesus our Sauiour*.

\* *Apo. 1. 1*\* *Liuely in Pers. men. pag. 203. The second assertion.*

That *Christ Iesus* (saith hee) could be the *Messiah* mentioned in *Daniel*, the hebrew word, משיח doth not proue, it being an attribute giuen to \* *King, Priest, and Prophet*, must there be so taken, and not appropriated to any one particular person, which the text will not beare.

\* *pag 169*

So that the word *Messiah* in *Daniel's* text, he will haue, not to be meât of *Christ*, as it is in *Iohns Gospel*, and in the second *Psalme*; but rather a succession of gouernors both *Iewes* and *Romans*, that ruled in *Ierusalem*, from the rebuilding thereof by *Nehe:*

*i Ioh. 1. 41  
k Psa. 2. 2.*



*Nehemiah*; vntill the finall destruction both of *Citie* and *Temple* by *Titus* the Emprour.

Liuelie  
Persian  
Monarch.  
\* pag. 201.

\* pag. 170

And those that referre the word *Messiah* in that place vnto *Christ Iesus* (saith hee) cannot so doe\* without straining or wresting of the text, which they who so vnderstand it are drinen vnto. For as the *Chronologie* here fitteth not for *Messiah* to be vnderstood of *Christ* our Lord, so the very text it selfe is against it.

I pitie that  
the vale of  
Iudaisme is  
so drawne  
before a  
Christians  
heart.

And therefore, he\* pitieth that the *Message* of an holy *Angell* containing a most excellent prophecy from *Gods owne mouth*, should be so peruerterd and depraued, as it hath beene by those that picke out that sense.

The matter  
is too sad to  
be thus da-  
gied with.

But is it not a greater pitie, that learning should thus turne edge vp-on *Diuinity*, to deprauie vs of one of the most pregnant prophecy, for *Christ* his passion reuealed in the whole *Scriptures* of *God*? or that this most holy message of the *Angell*, should be appropriated onely vnto prophane *Gouernours*, people, and place, whose period had beene

beene prophesied, and whose tenor was shortly to be determined; rather then vnto him, who by that his foresheved death, was to bring an estate of euerlasting life, and whose *Kingdom* should neuer haue end.

Therefore to free the text from any such interpretation, let vs take the consent of all almost, those malicious *Iewes* excepted, that either speake against their owne knowledge and conscience, or haue the vaile of *Moses* as yet vndrawne from before their hearts.

But the best approued Docters among them, as *Rabbi Saadias*, *Rabbi Nahman*, and *Rabbi Hadarson*, expounding that text of *Daniel*, agree that the *Messiah* there spoken of, is *Christ*, the very annointed of God: so farre are they from attributing that name to any other besids him, though *God* hath giuen them the spirit of slumber, not to insee what themselves say:

And of *Christian* expositers, wee take the testimony, euen of the aduersarie himselfe who saith, that  
the

*The best  
learned  
Rabbins ac-  
knowledge  
the Messiah  
in that text  
of Daniel.*



\* Liu. Pers.  
Mon.

pag 201  
and 179.

Very good  
witnesses  
against a  
nouell opi-  
nion.

\* Du Ples.  
in tru. of  
Christian  
Relig. c. 29.

\* Nicho-  
las Lyra  
his argumēt  
for Christ.

\* the most part, and best learned of those who haue laboured for the understanding of this Prophecy, haue understood the Messiah here spoken of, to bee Iesus Christ.

And how generally true that opinion is, and hath beene, the worthy instrument of Gods truth, the learned Du. Plessie, in his truenesse of Christian Religion doth testify, where he saith, \* That this text is meant of the Messiah (Christ) is so euident and absolute, that it is a starke shame to deny it.

And Lyra our Countryman, against the resisting Iewes, from the adiunct giuen vnto the Messiah, frameth this argument, \* The Messiah in Daniel (saith he) is called Messiah Prince, for so the word <sup>Nagid.</sup> <sub>7123</sub> doth signifie; but none is called Messiah the prince but only Christ; therefore is Christ the very Messiah spoken of in Dvniel.

Neither doth that Prophet speake of many, but of one and the same Messiah, and he to bee slaine to confirme the Couenant, and to take away Sinne, which none did nor could

could doe, but onely Christ by his death, and therefore Christ is the *Messiah* there slaine.

And surely the efficacie of his death doth very strongly confirme the same, both in sealing his covenant of mercie in each beleeuing heart, through the power of his Gospell, and in ending the <sup>1</sup>ceremonies of the place once holy.

<sup>1</sup> Act. 6. 14

And therefore we conclude, that in this text of *Daniel* (as *Phillip* did in <sup>m</sup> *Iohns*) we haue found the *Messiah*, of whom *Moses* wrote, and the *Prophets* spake. And that *Christ Iesus* alone, vnto whom al the scriptures leade), was the onely accomplisher of that diuine Prophecy, who in halfe the last seuen, that is, after his baptisme; in preaching and in miracles confirmed the *Covenant for many*: and lastly in the end of the last seuen, and yeere of of Iubile by his death & passion, finished wickednesse, restrained sin, reconciled iniquitie, and sealed vp Vision and Prophecie, vnto who be ascribed our saluation, and his glo-

<sup>m</sup> Ioh. 2. 45

T rie



rie for euer. Amen.

But against this opinion of *Lyra*, *Linellie* is confident, and will haue the appellatiue, *Gouerner*, *Captaine*, or *Prince*, to be of no force in argument against his exposition: but rather by the word *Nagid* it selfe, would proue the contrary, and maketh it wholly a supporter of his conceited opinion of a double gouernment, and no whit to appertaine vnto Christ the Messiah. For (saith he) the Hebrew word <sup>Nagid</sup> <sup>נָגִיד</sup> signifying any *Ruler* or *Gouernour*, is vsed sometime of Kings, as *Saul* is called the *Gouernour of the Lords inheritance*, 1. *Samuel* 10. 1. *Dauid* is called the *Ruler of Gods people*, 2. *Sam.* 7. 8. And King *Hezekiah* is called, the *Captaine of the Lords people*, 2. *Kings* 20. 5.

And sometime it is giuen to other inferiour *Rulers* or *Gouernours*, such as *Rehoboam* placed in his strong holds, 2. *Chron.* 11. 11. and *Iehoshaphat* ouer the House of *Iudah*, 2. *Chro.* 19. 11. in all which places the word *Nagid* is vsed. And therefore (saith he)

he) \* there is no let by the force and signification of the word, but that it may be well referred to the chiefe Ruler of the Jewes commonwealth in Ierusalem, after the building thereof. And to that purpose doth applie the word, in his Coment vpon the Come Gouvernour.

\* A come Gouvernour (saith he) I call Presidem aduenam, a Deputy stranger called here in the originall <sup>Nagid Haba,</sup> נגיד חבא, a Ruler which is to come. For in the times before the destruction of Ierusalem by the Romans; there were two Rulers of the Citie, one of their owne people, a Jew by profession and birth, after their manner annointed to the government of the Commonwealth among them, here named in the verse afore going <sup>Messiah Nagid,</sup> משיח נגיד, the annointed Princee; the other a stranger appointed deputie by the Romans Emperour called <sup>Nagid Haba,</sup> נגיד חבא, a Ruler not borne in the Countrie, or one of the same Nation, but a stranger come from another place.

Into which opinion he saith, he was both led and confirmed by ancient Eusebius, who held, that the annointed gouvernour in that text of

T 2

Daniel

\* Liuel, in  
Pers. Mo.  
pag. 170.

\* Pag. 175

It can neuer  
be proued,  
that all the  
Gouvernours  
of the peo-  
ple were  
annointed.



*Daniel is none other, but a succession of High Priests, which after this prophetic, and the Iewes returne from Babylon, gouerned the people; among whom hee nameth Indas Macchabeus, his brethren, and their posteritie.*

<sup>a</sup> Pag. 205

<sup>b</sup> Pag. 175

And Master *Linclie* himselfe doth somewhat more <sup>a</sup> largely attribute the word *Gouernour*, vnto other Rulers and Kings of the Iewes Commonwealth, which as he affirmeth (but without prooffe) were after their manner <sup>b</sup> annointed, vtterly exempting *Christ Iesus* out of that Text of *Daniel*. Whereunto wee answere.

First as touching the word (*Nagid*) indifferently giuen to diues men of diuers degrees, wee say, that albeit those by him cited, and more besides, had that title appropriated, for the more dignitie to their persons and places: yet in none of those texts by him alleaged, nor in any other, is to bee found the apposition *Nagid* ioyned with the primarie word *Messiah*, sauing onely in that text of *Daniel*, much lesse then to a-  
ny

ny succeeding Gouvernour, many of them vsurping (as those of the *Leuites* did) vpon *Iudahs* right, and some of them vncircumcised *Gentiles* (the *Romans*) farre vnworthy of the name *Messiah*, or to bee called the (*Nagid*) Gouvernour of the Lords people.

Next that, *Eusebius* held a succession of Priests we see in his workes; but withall we say it is very likely that *Eusebius* called backe his error himselfe, seeing hee makes the halfe of the last *Seuen* to belong vnto *Christ*: for (saith he) *the Greeke Church hath rightly obserued foure Paschals from the Lords Baptisme vnto his Death*. Howsoeuer, an error dying with the man, should not againe be quickened, if nothing but *Antiquity* did excuse him.

And though wee should allow a *Succession* of Priests, and Princes, that ruled in *Iudea* from *Iaddua* downward, yet I thinke it will be hard to proue, that the *Romans* had any stroke in that Countrey, before *Gabinus* was made Lieutenant of *Siria*,

T 3

which

*The vsurping Leuits and the vncircumcised Romans, are not worthy of that most sacred name Messiah.*  
Euseb. in lib. de Demon. Euangelica.

H. B. in Aduert.

*The Romans medled not with the Iewes before Pompeys time.*



which was but fifteen yeers before the raigne of *Octavian Augustus*.

And harder, that all the former *Gouernours* (much lesse the later) were euer annointed, as hee affirmeth: for wee doe not reade, that either *Moses*, *Ioshuah*, *Zorubbabel*, or *Nehemiah*, all of them Princes and *Gouernours* of the people, were annointed; nor indeede any King of *Iudahs* Throne, excepting such as were the first, or after the first, stood either vpon change of Families, or else vpon strife.

So<sup>n</sup> *Saul* the first King was annointed: So<sup>o</sup> *Dauid* of another Tribe vpon<sup>h</sup>is reiection was annointed. So *Salomon* p<sup>i</sup>n the conspiracies of *Adoniah*, was annointed. So *Ioash* q<sup>i</sup>n the vsurpations of *Athaliah*, was annointed: and so *Iehoahaz* r<sup>e</sup> the younger brother to *Iehoiakim* was annointed: and besides these, wee find none of those Kings annointed nor any at all vn- der the second *Temple*, as *Du Plessie* hath well obserued.

No annoin-  
ting vsed  
but on the  
first, or vpon  
strife.

n<sup>i</sup> 1. Sam.

10. 1.

o 1. Sam.

16. 13.

p<sup>i</sup> 1. King.

1. 39.

q<sup>i</sup> 2. King.

11. 12.

r<sup>e</sup> 2. King.

23. 30.

Not any an-  
nointed af-  
ter the re-  
turne from  
Babylon.

Lastly,

Lastly, that the word *Nagid*, the *Prince*, is an attribute and note of excellencie vnto the *Messiah* spoken of in *Daniel*, the Rabbins of them-Iewes confesse, and among them Rabbi *Iudah* commenting vpon that text, saith, that *this Messiah was the hope of Israel, and the Commander of Nations*: alleaging for his prooffe this text of *Esay*; *I haue giuen him for a witnesse to the people, a Prince, and a Commander to the people.* And all almost consent, that the title *Nagid*, Captaine, or Prince, is particularly giuen vnto *Christ*, the annointed of *God*.

*Isai. 55. 4*

And that no stranger was meant in the Hebrew word *Haba*, the learned *Iunius* affirmeth, who interpreteth\* *He the Prince*, to be the *Messiah Christ Iesus*: For (saith he) *He* that is the *Messiah the Prince*, shal destroy the people of the Prince, his owne people which shall come, that is, which shall be then.

\* *Iunius upon Dan. 9*

And the great Hebreician *H. B.* is confident, that the word *Ba*, vsed by the *Angell*, is, *to come*, and is neuer

*In Aduert. of corrupt.*



vsed for a Stranger, but in men the age following; and so (saith he) the Angell meant, that Christ in the age following would destroy the Iews, his owne kindred, the vnbelcening. Vnto which opinion Tremelius likewise consenteth.

And these *Expositors* that by the word, *Haba Nagid*, the Prince to come, will haue the *Romans* meant, yet meane not (as master *Linclie* doth) for ioynt *Gouernours* with the *Iewes* in *Ierusalem*s estate, but rather for destroyers of that Commonwealth to fulfill Gods wrath vpon the place, as vnder *Titus*, the sonne of *Vespasian*, they did, to an vtter desolation both of *Citie* and *Sanctuarie* as with a floud.

To make then this most plaine text of holy Scripture concerning Christ his sealing of mans redemption, to be but a *Gouernment* established betwixt the *Gentile Roman*, and the faithlesse *Iew*, is to adde darknes to night, and to make the ignorant more ignorant still.

But as the day cannot be separated from the *Sunne*, nor mount *Sions* situation

situation from <sup>c</sup>before *Ierusalem*; so the text in *Daniel*; to finish wickednes, to abolish finnes, to make reconciliation for iniquitie, to bring righteousnessse everlasting, to seale up *Vision* and *Prophet*, and to shew *Christ* the holy of holies; cannot bee separated from that, which immediatly in the next verses doe follow, namely, that the *Messiah* should be killed, to make a sure covenant for many, and to end sacrifice and oblation.

The one being so linked into the other with such glory and strength, as the golden <sup>u</sup>*Chaines* that bound the *Brest-plate* vnto the *Ephod* vpon *Aarons* breast, was nothing so glorious or strong.

But as Master *Linclies* conceit hath been touching *Daniels* *Messiah*, in making that holy name to import none other, then a ioynt gouernment of *Iewes* and *Romans* ruling together in the new erected estate vnder the second Temple: so is his conceit likewise, touching the ceasing of *Daniels* *Sacrifices*, who will in no wise admit them to end  
in

<sup>c</sup>Pls. 125.1

*Daniels*  
*speech not*  
*to be sepa-*  
*rated.*

<sup>u</sup>Exod. 28  
22.



Liuelie  
Persian  
Monarch.  
pag. 219.  
& 220.

in *Christ Iesus*, when he offered himselfe the most acceptable sacrifice vpon the *Altar* the *Crosse* at his death; but will haue them to continue fortie yeeres after, euen to the siege and sacking of *Ierusalem*: for (saith he) when *Vespasian* was come into *Iudea*, and wasted the Countrey, then the unruly Rebels abolished the lawfull custome of sacrificing, and the Priests being slaine by them, for want of men there was no oblation any more. And therefore not without cause (saith hee) in my iudgement, may those words of *Daniel* touching the sacrifice ceasing in the midst of the last weeke, bee referred vnto these times of this warre: wherein by meanes thereof, the sacrifices of the Lords house were hindred so many waies: some were quite abolished, and others done either not by those to whom they pertained, or not so safely and freely as thy ought.

In which his sayings, who seeth, not onely *Iudaisme* maintained, but also the very soule of *Christianitie* offended, in shaking these maine principles of eternall saluation? For if the paschall Sacrifice did not end in *Christ*,

*Christ*, then did not *Christ* at his death *x* change the ordinances which *Moses* had giuen, as *Stephen* said hec should, nor *y* sealed vp sinnes, vision, and prophecie, as the *Angell* had fore-shewed: and then as *Saint Paul* in another case said, *z* We are yet in our sinnes: and the *Iewes* haue exceptions, that our *Iesus of Marie*, is not the sauing *Messiah*.

It is by *Moses* forbidden, not to *a* lay a stumbling block before the blind, nor to suffer a beast to *b* lie vnder his burden: But what blocks are heere laid before the blind *Iews*, and what burdens vpon the weake *Christians*, by these interpretations; who can reade without grieve, wherein the straight waies to the Lords holy *Temple* are made crooked, and the *Crosse of Christ*, not the altar wher-on the *Lambe* (that tooke away the sinnes of the world) was sacrificed, if sacrificing after his death was a *c* reconciliation for sinnes?

But that the *Curtaines* are still vndrawne before the *Arke* and *Mercie-seate* of Gods couenants, vn-  
to

*x* Act. 6.14*y* Dan. 9.  
24.*z* 1. Cor.  
15.17:*a* Leuit.  
19.14.  
*b* Exo. 23.5*c* 1. Ioh. 2.2



<sup>d</sup> 2. Cor. 3.  
14.

<sup>e</sup> Eph. 2. 14

<sup>f</sup> Heb. 10.  
20.

The Rab-  
bins opini-  
ons touch-  
ing the  
Messiah.  
Isai. 45.

to the vnbelceuing *Iewes*, and the  
d vaile of *Moses* in reading the Law  
and the Prophets vntaken from be-  
fore their fleshie hearts, with grieve  
of hart we see, when after the most  
manifest breaking downe the <sup>e</sup>stop  
of the partition wall, and the liuing  
way laid open into the holiest of  
holies, by the renting <sup>f</sup> his flesh, as  
the earth and vaile did at *Christs*  
death, they still continue separates,  
and doe straine all their strengths  
to diuert these texts from Iesus our  
Immanuell, and to attribute the  
name Messiah to any other, rather  
then vnto him.

Some making the *Messiah* there  
mentioned, to be King *Cyrus*, the  
deliuerer of Gods people, as *Rabbi So-  
lomon* from *Isaiah* doth: and some  
will haue him to be *Zorobabel*, the  
builder of the *Lords Temple*, as the  
*Hebrew Scholiasts* generally doe.

Some thinke him to bee *Ioshuah*  
the *High Priest*, that accompanied  
the *Returned* to build againe *Ierusa-  
lem*, of which opinion is *Rabbi Levi  
ben Gershon*: and some hold him to  
be

be *Nehemiah*, that finished the walles of *Ierusalem*, of which mind is the enuious Iew *Aben Ezra*.

Some will haue the *Messiah* to be none other then a *Succession* of *Priests* and *Macchabees* governing the *Common wealth* of *Iudea*; as the conuerted Iew *Paulus Burgensis* thinketh: and some will haue him to bee *Agrippa*, the last *Gouernour* of that state in the time of their miserable calamities, vnto which conceite some later haue inclined.

And all of them almost in their infidelitie attribute the title *Messiah* (*Nagid*) vnto any, rather then vnto *Iesus our Saviour*, the true *Annointed* indeed.

Had not then the *Apostle* iust cause to account these *Rabinicall Genealogies*, both *vaine* and *foolish*, and to forewarne his Disciples *Timothie* and *Titus*, not to y<sup>e</sup> giue heed to such *unprofitable questions*, *fables* and *contentions* <sup>2</sup> as breede strife, and not godly edifying? For albeit that most of these *Gouernours* were *nursing Fathers* to the *Iewes*, then Gods only people, in the

1. Ti. 1. 4.

2. Tit. 3. 9.



No death  
valuable  
but the  
death of  
Christ.

the time of their liues, yet by their deaths (for death was the set marke or *Seale of Redemption*) no benefit accrued to the meanest *Iew* read of.

And *Cyrus* the first of them, dying long before the last *seuen*, and *Agrippa* the last of them, liuing after the destruction of the *Citie*, meet not their accomplishments in the last *seuen*, and yeere of Iubilee, as the death of *Iesus* the true *Messias* did: where ended the ceremonies, and policie of the place.

For when the gold of the *Temple* was become greater then the *Temple* it selfe, righteousness vrged in *circumcision* and the *Law*, *Moses* expounded no further then the literall sense led, the *Iewes* boasting of *Abraham*, and a continued succession: then looke what was done vnto *Shiloh*, as *Jeremy* had threatned, must be done to *Ierusalem*, and with such desolation, that *a stone must not be left standing vpon a stone*; but as in the destruction of *Sodome*, all cast downe: For the *chosen Citie*, the Royall *Seate* of the King, and place

<sup>a</sup> Ioh. 8.33

<sup>b</sup> Ier. 26.6

<sup>c</sup> Mark. 13  
2.

<sup>d</sup> 2. Chro. 7.  
6.5.

<sup>e</sup> Ps. 122.5

place of <sup>f</sup> holy worship, now being become the <sup>g</sup> valley of slaughter, and <sup>h</sup> Den of theenes, grew towards her period, when *Christ* the great Prophet, weeping, pronounced this iudgement, <sup>i</sup> Behold, the daies shall come vpon thee, that thine enemies shall cast a trench about thee shall besiege, and lay thee euen with the ground.

But so farre was her fall from the peoples conceit, and so incredulous was the date of their pollicie, predicted by the *Angell*, as when Saint *Stephen* (whose face was like his, and words the very same) touched the string to that sound, <sup>k</sup> their hearts were cut for anger, and they stoned him to death as a blasphemer.

For, holding themselves the only and peculiar people of God (though for a time now made subiect to the *Romans*) they daily attempted to free their estates; and vnder pretext of the Law commanded by *Moses*, that <sup>l</sup> a Stranger should not rule over them; as also an opinion rife in those daies, that the <sup>m</sup>kingdome of God would immediately appeare (which the proud-

<sup>j</sup> Jer. 3. 17.<sup>g</sup> Jer. 19. 6.<sup>h</sup> Ch. 7. 11.<sup>i</sup> Luke 19. 43.<sup>k</sup> A. 7. 54

The Iewes expectations.

<sup>l</sup> Deut. 17 15.<sup>m</sup> Luk. 19: 11.



*Their rebellions.*

<sup>a</sup> Act. 5. 36

<sup>\*</sup> Ios. antiq. li. 20. c. 7.

<sup>b</sup> Ioseph. bel. Iud. lib. 2. c. 7. & 17

*Their motive to rebellion.*

<sup>c</sup> Ioseph. bel. Iud. li. 7. ca. 12. Sueton. in vita Vespasian. lect. 4.

proud-hearted tooke to bee their potent, and *conquering Messiah*) they were euer ready, vpon the least occasion giuen or gotten, to cast off subiection vnto the *Romans*. As vnder *Tiberius* they did, by the leading of <sup>a</sup> *Theudas*, with whom *four hundred Iewes perished*: and after him arose vp *Iadus of Galile*, in the dayes of the tribute, and drew away much people. Vnder the gouernment of *Felix*, an Egyptian Sorcerer seduced them to rebell. And vnder <sup>\*</sup> *Festus*, a certaine Enchanter promised them liberty. Vnder <sup>b</sup> *Coponius*, *Simon of Gallile* reuolted. Vnder *Florus*, *Eleazer the sonne of the high Priest* raised sedition; and *Manahemus* among them made himselfe King.

But nothing mooued more their many rebellions, then did a prediction rise in the mouthes both of *Iewes* and *Gentiles*, namely, that *about that time there should come out of Iurie, hee that should bee Lord of the whole world*: as *Suetonius* in the life of *Vespasian* hath written.

Vpon

Vpon which expectation and constant opinion, the *Jewes* made their powers against the *Romans*; and in a head of rebellion, slew \* *Sabinus* the President, and put to flight, *Gallus*, Lieutenant of *Syria*, that came to his ayde, taking from him the maine standard, the *Eagle*, the chieftest *Ensigne* borne in their battels.

\* *Sueto-*  
*nium.*  
*Ibidem.*

To recouer whose subiections, *Vespasian*, the onely man of repute for military affaires was sent; who with his sonne *Titus*, so accomplished the <sup>b</sup> threats of the *Law*, and the <sup>c</sup> woes that *Christ* pronounced against *Ierusalem*, as is most lamentable to be read.

<sup>b</sup> *Deu. 28.*  
*53.*  
<sup>c</sup> *Luk. 19:*  
*43.*

For from the death of *Christ*, to the subuersion thereof, *Iosephus* their owne story writer recordeth \* nine hundred seauentie five thousand, three hundred fiftie one to haue perished, whereof eightie seauen thousand died attimes in the Citie, and forty one thousand foure hundred in those wars sold for slaues.

\* *Ioseph.*  
*bel.*  
*Iud. 1.3.c.*  
*19. & lib.*  
*7.c. 17.*

The hunger in the Citie so raging, as the \* tender women were forced

\* *Ios. bel.*  
*Iud. 1.7.c.*  
*8. & c. 16.*



Deu. 28. 53 to eat the flesh of their owne children, as  
Iere. 19. 9. Moses had said, and Iosephus then saw.  
The sword so keene vnto slaughter,  
that the streames of blood were imploied  
to quench the flames of the City, brea-  
ches made vp with the bodies of the  
dead, and so many Iewes crucified,  
as (to vse the words of the Writer)  
there wanted \* Crosses for more exe-  
cutions, and space sufficient to set vp  
more crosses. And not onely men, but  
the heauens also, in \* whirle winds,  
thunders, and earth-quakes, fought a-  
gainst the place and pollicie, that  
now must end.

\* Ioseph.  
bel.  
Iud. lib. 6.  
cap. 12.  
\* Ios. bel.  
Iud. l. 4. c. 3  
& cap. 7.

Dion.  
Cassi.

\* Aristion  
Pellæus,  
cited by  
Eus. eccle.  
hist. l. 4. c. 6

And the sword of Gods wrath  
still vnsheathed against them, in the  
raignes of the following Empe-  
rours, Domitian & Traian, that their  
slaughter vnder them is noted to be  
the greatest in the world. And vn-  
der Hadrian their subiection so en-  
grauen, that \* a Sow was set ouer the  
West gate toward Beth-lehem, and by  
an Edict, he made it death for any  
Iew, to looke backe toward Ierusalem, or  
to behold it through the chinke of a  
doore.

For

For, as themselves had refused  
<sup>d</sup> *Christ for Caesar*, and required *his*  
<sup>e</sup> *bloud vpon their heads and childrens*;  
 so by their *Cesars* cruelties, & their  
 own *seditions*, they were consumed,  
 and their *children* made vagabonds  
 vpon the earth. Their *Citie* laid  
 waste, as the destruction of *Sodom*,  
 the walles remoued, mount *Sion* ex-  
 cluded, and the name thereof chan-  
 ged from *Ierusalem* into *Aelia*.

When also such search was made,  
 to roote out the whole race of *Da-  
 uid* and *Iudah*, as that themselves  
 did manifestly corrupt their owne  
 pedegrees for the safegard of their  
 liues: insomuch as at this time,  
 there is not a *Iewe* knowne in the  
 world that can truely say hee hath  
 his \* *Genealogie* certen, or can shew  
 any coniecture that hee is of *David*  
 or *Iudahs Tribe*; but all of them to  
 this day remaine *without King, with-  
 out Gouvernour, without Priest, without*  
*Iudge, without Genealogie, and without*  
*succession*, and are a scattered and a  
 contemptible Nation throughout  
 the whole earth.

V

And

<sup>d</sup> Ioh. 19.

15.

<sup>e</sup> Mat. 27.

25.

\* Du. Plef.  
 trunesse of  
 Christ. Rel.  
 cap. 29.



And yet their later *Rabbins*, fill their *Talmuds* with so many pedigrees, and faire seeming *Genealogies*, so certen and true, as they hold it a sinne to examine them further: for of their *Rabbins* thus they write;

\* Talmud  
Ierusal. in  
Megila, ci-  
ted by H B  
in M.S.

\* *Rabby Iannai* (say they) descended from *Eli*; *Ben Kalba Shabnah* from *Caleb of Iudah*. *Rabbi Hillel*, from *Dauid*, *Rabbi Hakkados*, or *S. Rabbi*, frō *Shephatiah*, the sonne of *Abitall*, *Danids* wife. *Rabbi Iesse*, of the sons of *Ionadah Ben Rechab*. *Rabbi Nehemiah*, from *Nehemiah the Tirshethite*; & others, by many yeers later, frō *Zorobabel*, *Ezra*, & *Dauid*. Yea, and many *Proselites* likewise they bring from the children of *Senacherib* King of *Assur*. With these and the like *Abraham Zakuto* is full; and all to pretend, that their *Scepter* is not yet taken away, but that the *Law-giver* is betweene *Iudahs* feet still.

C H A P.

CHAP. XII.

*That according to the Scriptures of God, Christ came at the fulnesse of time in his flesh. And that in him all Genealogies of the sacred Scriptures are ended.*

*Isaiah. 49.6.*

I will giue thee for a light of the Gentiles; that thou maiest be my Saluation vnto the end of the World.



Thus hath God giuen them the Spirit of <sup>a</sup> slumber, eyes that will not see, and eares that wil not heare vntill this day: for hauing the vaile in the reading of <sup>b</sup> Moses & the old Testament, as yet vndrawn from before their hearts, they stumble vpon the <sup>c</sup> Stone of offence, and grope after a great Messiah, that shall gather againe the disperfed of Israel.

But seeing that <sup>d</sup> God in Christ

V 3

would

<sup>a</sup> Esa. 6.9.

<sup>b</sup> 1. Cor. 3. 14.

<sup>c</sup> 1. Pet. 2.8

<sup>d</sup> 1 Tim. 2.4



• Ro. 11. 5.

<sup>f</sup> De. 32. 21

g Esa. 65. 4

<sup>h</sup> Hos. 2.

23.

<sup>i</sup> Ro. 11. 12

<sup>k</sup> Ro. 11. 28

<sup>l</sup> Rom 3. 2

<sup>m</sup> Ro. 9. 5.

<sup>n</sup> Rom. 9. 3.

• Ze. 12. 10.

<sup>p</sup> Ioh. 1. 19.

would haue all men saued, and hath reserved to himself a <sup>c</sup> remnant through the election of Grace; our duty is to <sup>f</sup> prouoke them to Christ, (as the Apostle applyeth the speech of Moses vnto vs Gentiles, who haue <sup>g</sup> found him whom wee sought not after, and with them are now made <sup>h</sup> the people of God;) for if by their fall <sup>i</sup> saluation commeth to the Gentiles, and their casting off, was the reconciling of the world what shall their receiuing be, but life from the dead?

That they are beloued for their <sup>k</sup> fathers sake, is testified, were credited with the <sup>l</sup> Oracles of God is manifest, and honoured with the <sup>m</sup> humanity of Christ, the Scriptures euery where declare: for which causes, and for whose saluation, their Paul was so zealous, as he wished himselfe <sup>n</sup> separated from Christ: and we the wilde Olive grafted in, and now made partaker of the same roote, ought to feede their dead branches, with our liuing sap; by opening vnto them, that Iesus, <sup>o</sup> whose side they pierced, was the <sup>p</sup> Lambe slaine for the sinnes of the world,

world, and the substance of the *Sacrifices* commanded in the *Law*.

Among many other things in the old *Testament*, shewed in the <sup>a</sup> *Angel*, in <sup>r</sup> *Aaron*, the <sup>f</sup> *Scepter*, and <sup>s</sup> *brassen Serpent* : and in the new, seene in his *humanity*, *Doctrine*, *miracles* and *death* ; both of them in euery line, either speaking of, or pointing vnto the *Messiah*, the *annointed of God*, and agreeing in his *person*, *parantage* and *place of birth*, meete each other, as the *wings of the* <sup>u</sup> *Cherubins* did vpon the *Mercy seate* in *Salomons Temple* : the one affirming, and the other confirming, that he was the <sup>a</sup> *Sonne of a Virgin*, his birth in <sup>b</sup> *Beth-lehem*, his kindred of <sup>c</sup> *Dauid*, and *Tribe* <sup>d</sup> *Iudah*.

His infancy answering the types of the old *Testament*, was seene a <sup>c</sup> *Starre* vnto the *Gentile Prophet Balaam*, and was found by a *Star of the Gentiles* that sought him. In <sup>f</sup> *Rama* was weeping, as *Jeremy* had heard; out of <sup>g</sup> *Egypt* he was called, as *Hosheah* had said, was brought vpin *Nazaret* to fulfill the *Prophets*; and

<sup>a</sup> Ex. 23. 20

<sup>r</sup> Exo. 28. 4

<sup>f</sup> Ge. 49. 10

<sup>c</sup> Nu. 21. 9.

<sup>u</sup> 1. King. 6. 27.

<sup>a</sup> Esa. 7. 14

<sup>b</sup> Mic. 5. 2.

<sup>c</sup> Jer. 23. 5

<sup>d</sup> Ge. 49. 8

<sup>e</sup> Num. 24. 17.

<sup>f</sup> Jer. 31. 15

<sup>g</sup> Ho. 11. 1.



8 1. King. 3  
16.

for wisdom at twelve yeeres of age, as much admired among the *Doctors*, as *Salomon* was in deciding the strife of the harlots.

h Ioh. 14.  
30.

His life was vnreproueable, fulfilling all righteousness, in whom the *h Prince of this world* could finde nothing amisse.

1 Pl. 133. 3.

k Esa. 61.

2. 3.

1 Esa. 49. 6

His doctrine was as the *i dewe of Hermon*, preaching comfort to all that *k mourne in Zion*; and was a *light of saluation* giuen vnto the *Gentiles vnto the end of the world*.

His Miracles were so many and manifest, as testified his *Godhead*, by curing the blinde, healing the diseased, cleansing of Lepers, casting out *Diuels*, and raising the dead.

n 2. King.

4. 43

o 1. King.

17. 1.

o 2. King. 1

12.

In transfiguration he was *more glorious then Moses*; in feeding the hungry with fewer loaves, hee exceeded *n Elisha*, and had more power to command *Angels*, then *o Eli* had to shut heauen for raine, or to open it for *o fier*.

And the parts of his passion were as effectually acted, as in the old *Testament* they had been predicted; and

and all accomplished as had beene prescribed: For Zachariah saw the p Shepheard, the Lords fellow, smitten, and the sheepe scattered; sold for thirty peeeces of siluer, and them the purchase of the potters field. David told that his hands and feete should be pierced, his garments diuided, and lots cast for his vesture. And Daniel saw him slaine, to confirm the Couenant, and to seale up vision and Prophet. His bones were not broken, to answer the Law of the Lambe: his side pierced, to assure his death.

And his death done amongst Malefactors, with such signes from Heauen, in the earth, & in the renting of the vayle, as his beholders smiting their breasts, confessed he was the Sonne of God.

But to gather al in one, and from that one, against whom the Iewes dare not speake, euen Esay the Prophet, and of their Bloud royall; let vs lay downe his text, as it lieth in his words, whose preface vnto his speech beginneth thus;

Who will beleene our report? and to whom

p Zech. 13

7.

q Zech. 11.

21.

r Ps. 22. 16

s Da. 9. 24.

t Iohn 19.

33.

u Za. 12. 10

v Esay 53.

z Luk. 23.

48.

b Esay 53.



whom is the arme of the Lord reuealed?

2

2. But he shall grow up before him as a Branch, and as a roote out of a drie ground: he hath neither forme nor beautie: when we shall see him, there shall bee no forme that we should desire him. 3. He

3

is despised and reiected of men: hee is a man full of sorrowes, and hath experience of infirmities: we hid as it were our faces from him: he was despised, and we esteemed him not. 4. Surely hee hath borne our infirmities, and carried our sor-

4

5

rowes: yet wee did iudge him, as plagued and smitten of God, and humbled. 5. But hee was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was vpon him, and with his stripes we are healed. 6. All we

6

7

like sheepe haue gone astray: wee haue turned euery one to his owne way, and the Lord hath laid vpon him the iniquity of vs all. 7. He was oppressed, and hee was afflicted, yet did he not open his mouth: he is brought as a sheepe to the slaughter and as a sheepe before her shearer is dum, so hee opened not his mouth. 8. He was taken out from prison, and from iudgement: and who shall declare his

8

age?

age? for he was cut out of the Land of the living: for the transgression of my people was he plagued. 9. And hee made his graue with the wicked, and with the rich in his death, though hee had done no wickednesse, neither was any deceit in his mouth. 10. Yet the Lord would breake him, and make him subiect to infirmities: when hee shall make his soule an offering for sinne, he shall see his seed, and shall prolong his daies, and the will of the Lord shall prosper in his hand. 11. He shall see of the trauell of his soule, and shall bee satisfied: by his knowledge shall my righteous seruant iustifie many: for he shall beare their iniquities.

Herein I appeale to your selues, O yee children of the Prophets: what haue our Euangelists written, that this your Prophet did not write before: for substance so much, and for words so agreeing, as they seeme to fall from his pen, who saw the passion himselfe, and beares record<sup>b</sup> that his sayings are true? or to what other person can his text be applied, then vnto Iesus, so borne, so liuing, so despised, and so crucified; that to fulfill

9

10

11

<sup>b</sup> Ioh. 19.  
35.



<sup>c</sup>He. 13. 11  
<sup>d</sup>Le. 6. 12.

fill all, his death was done without the <sup>c</sup> gate, as the <sup>d</sup> Bullock was burnt without the Campe.

<sup>e</sup>Ge. 49. 10

And that the times drawne the actions onely to that age, heare how the Scriptures are loude. *Jacob* told *Judah*, that the <sup>d</sup> Scepter should not depart from his Tribe untill *Shiloh* came: and how *Judahs* gouernment ended by the cruelty of *Herod*, in slaughtering their *Sanhedrin*, <sup>\*</sup> *Phylo* a man of their owne, doth declare. And their *Rabbins* likewise, in their *Talmud Seder olam*, thus cry out, <sup>\*</sup> *Woe vnto vs, for the Scepter is now taken away from Judah, and the Law-giuer from betweene his feete.*

<sup>\*</sup> *Phylo.*  
*Iud. in his booke of Time.*  
<sup>\*</sup> *Tal. Ierusal. ca. Sanhedrin*

<sup>\*</sup> *Ioseph. antiq; lib. 14. cap. 26.*

Which things happened immediately before the birth of *Christ*, when that <sup>\*</sup> *Idumean* tyrant, by the fauour of *Antonius*, had first set, and after by *Agustus*, surer settled *Judahs* crowne vpon his owne head; whose faire lustre made him so to persecute the lawfull heire thereof, as lest hee should escape, hee slaughtered all the male *Infants* in those coasts of *Iewry*, and among them  
his

his owne sonne, as *Macrobius* reporteth.

The *\*Iubile* likewise for freedome, the onely Feast in the yeere; and that yeere appointed to bee euerie fiftieth, must haue an end in the substance, as all other Ceremonies had. Which great yeere, that the people did expect it, our *Luke* declareth, for in his time they thought that *the Kingdome of God should shortly appeare* and that then *Iesus* from their *& Isaiah* at *Nazaret* did preach it, they bare him witnesse, and wondred at the gracious words that came out of his mouth.

And surely, if wee begin to account them (as wee must) from the *seuenth yeere of Ioshuah*, when the Lands full conquest was accomplished; we shall find twenty eight fiftieths vnto that of the *Passion*, where al freedome was purchased: when *Christ* in his last words vpon the Crosse, cryed, *It is finished.*

Besides these agreements of figure and substance, the Prophet *Daniel* declaring the change of states

*\* Macrobius lib. 2. In the Iubile year, God dwelling in our Tabernacle will bee remission, redemption, and ending of Sabbath to Israel.*

*Zba r vpon Leu. 25.*

*f Lu. 19. 11. s Esa. 61. 1 h Luk. 4. 16*

*i Ioh. 19. 30.*



Dan. 2. 45.

states by the metaline *Image*, shewed to *Nebuchadnezzar*, giues limits to the kingdoms therein contained, till a *Stone* cut without hands from the mountaine, should fall vpon, and breake to powder, the *Gold*, the *Siluer*, the *Brasse*, the *Iron*, and the *Clay*: al which should bee blowne away, as the chaffe of the Summer flowers; but the *Stone* that so fell, should fill the whole earth.

Now, that the euent was according, is euidently seene; for *Cleopatra*, the proud and lasciuious Queen of *Egypt*, the last successor, or *Toe* of the *Image*, for the death of *Antonius*, stung herselfe to death with a *Serpent*; what time *Egypt*, the one legge by *Octavian* was made a Prouince to *Rome*, as *Syria* the other by *Pompey* before had beene.

And that a full dissolution of euerie part of the *Image* vpon her death happened, the taxing of the world then laid by *Augustus*, doth testifie; when the *Roman Monarchi*, with acknowledged subiection first began: and vpon which occasion

Christ

*Christ* was borne in *Beth-lehem*, two yeeres before the death of *Herod*.

And that this *Stone* was *Christ*, all almost acknowledged; neither doth the event fall in any other, the *Gospell* being the *Mountaine* that spied his kingdome cuer the face of the whole earth. And what that *Stone* signified, *Daniel* told *Nebuchadnezzar*, as *Iosephus* writeth: which though himselfe thought not fit in that his\* discourse there to expresse, yet afterwards in the commotions of the *Jewes* against *Pilat*, hee speaketh both of *Iohn Baptist*, slaughtered by *Herod*, and of *Iesus* condemned to the *Crosse*, in these venerable words.

\* *At that time* (saith he) was *Iesus* a wise man, if it bee lawfull to call him a man. For he was the performer of diuers admirable workes, and the instructor of those, who willingly entertaine the truth: and hee drew vnto him diuers *Jewes* and *Greekes* to bee his followers. This was *Christ*; who being accused by the *Princes* of our Nation before *Pilat*, and afterwards condemned to she

*Beda* saith that *Christ* was borne in the thirty one yeere of *King Herod*, whose raigne was thirty seven yeere.

*Beda*. lib. 6 de Etatibus.

\* *Ioseph. antiq; lib. 10. cap. 15*

\* *Ioseph. his opinion of Christ. Ioseph. Antiq; lib. 18. c. 4. & 7*



the Crosse by him ; yet did not those who followed him from the beginning, forbear to loue him for the ignominie of his death. For he appeared vnto them a line the third day after, according as the diuine Prophets had before testified the same ; and diuerse other wonderfull things of him : and from that time forward, the race of the Christians, who haue deriued their Name from him hath neuer ceased.

What testimony can bee greater then this, so agreeing with the *Miracles, death, and resurrection of Christ*; especially from his pen, who wrote the History of the *Iewes*, from *Moses*, the first, vnto the destruction of *Ierusalem*, and last times of their estate : being as all men know, by birth a *Iew* himselfe, and in his yong yeeres might haue seene the same *Iesies*, of whom he giueth such commendable reports.

But to confirme the fall of the *Image*, which *Daniel* had affirmed by the fall of the *Stone*, is the testimony of the *Angel* sent vnto him, to shew the times that were to succede.

For

For the Prophet praying for a present releasement from *Babyls captivity*, was answered by *Gabriel* about his request: namely, that *after seuentie seuen of yeeres*, a perfect deliuerance should bee wrought by the death of the *Messiah*, which should end *Sinne*, and the *Ceremonies of the place*, and should bring an euerlasting freedome to all that belecue.

Dan. 9. 24.

And that these yeeres so predicted, fell in number, weight, and measure, euen 490. we haue shewed before, and now further affirme, that the very houres by a skifull Arithmetician may be exactly calculated, from the message of the *Angell* deliuered at the time of the *euening oblation*, vnto the voice vttered by *Christ* vpon the *Grosse*, at the *ninth houre of the day*, when hee cried aloud and gaue vp the ghost.

a Mar. 15.

34.

Another marke set forth for the time of *Christs* comming, is gathered by the graces that should bee reuealed vnder the standing or continuance of the second *Temple*, which was built by *Zerubbabel*,  
X after



after the returne from *Babylon* which worke, though later and lesser then that of *Salomons*, had notwithstanding a promise from God to exceed *Salomons*.

<sup>c</sup>Hag. 2. 10

But how glorious his was, the building, gilding, riches, and beautie doth evidently declare: and the cloud of Gods glory so filling the house, as the Priest could not minister, doth manifestly shew.

<sup>d</sup> 1. King. 8  
11,

Whereas contrariwise, this second was so inferiour, as the old men that had seene the former, wept exceedingly at the laying of the foundation: neither was it filled with any such glorious Cloud, nor had the like Patternes of Gods diuine presence, as *Salomons* had.

<sup>e</sup>Ezra 3.  
12.

For in this second Temple, as the *Rabbins* haue obserued, these five great blessings were wanting. 1. The fier from heauen to consume the Sacrifices, the visible signe of Gods fauourable acceptance. 2. The *Vrim* and *Thummim*, most sacred monuments put in the pectorall or Brest-plate of *Aaron*. 3. The *Arke* of

<sup>f</sup>Exo. 28.  
30.  
<sup>g</sup> 1. King. 8  
6, 9.

of the Covenant, wherein the Tables of Stone,<sup>h</sup> Arons Rod, and pot of Manna were kept. 4. The Mercy seate and Cherubins, from whom the oracles of God were revealed. 5. And the manifest breathing of the holy Ghost vpon the Prophets: all which Salomons Temple had.

Contrariwise, before the daies of Christ, this later Temple was polluted and defiled by Antiochus, Pompey, and Crassus; and after the death of Christ, vtterly destroyed by Titus, Domitian, Hadrian, and other Roman Emperours. And being assaied againe to be built by Iulian the Apostata, was with earthquakes and fier from heauen so hindred, as the foundations of the first Temple, left in the former destructions, were so shaken asunder, that a stone was not left standing vpon a stone; and the workemen by fier from heauen forced to leaue off the attempt. Since which time, in seeking to rebuild that, which Christ had so accursed, more Christian blood hath been spilt, then was in those wars

<sup>h</sup> Exo. 17.  
10.  
<sup>1</sup> Exo. 16.  
33.

An. ia.  
Marcel.  
lib. 23. ca. 1

Socrates  
lib. 3. c. 17.



1 Hag. 2.8.

of destruction which *Iosephus* writeth of and saw. Wherein then was the glory of this second Temple greater then *Salomons*, or what should moue the desire of all nations to come thereunto.

\* Mal. 3.1

Surely, it was the Lord whom they sought, and the Messenger of the \* Covenant whom they desired to behold, that should come to this his Temple, euen the *Messiah*, promised to restore the desolations of *Israell*, and that should be giuen for a light of *saluation* vnto the *Gentiles*: which was accomplished onely in the person of *Christ Iesus*, who with his presence filled this later house with greater glory then the clowd did that of *Salomons*.

1 Esa. 49.6

m Ioh. 2.19

• Ioh. 5.35  
39.46.

When in this Temple hee taught that his *Body* was the true Temple indeed; and that the m Father and he were all one: vrging the search of *Scriptures*, that testified so much of him, n their credit vnto *Moses* that wrote concerning him, and the witnesse of that burning Candle (the Baptist) who pointed, & preached him

him to be the ° Lambe of God, that taketh away the sinnes of the world.

Hee then was the ° Branch that should build the Lords Temple, the Crowne of glory, and royall Diadem in the hand of his God. More worthy of a glory than Moses, more excellent then David, and greater then Ionas or Salomon.

And that this his comming, was the acceptable time, and yeere of the Lord, ° whereunto Salomon in his Song had the relation, when hee alludeth vnto the time of the true Turtles sacrifice, in his heavenly hymne, wherein most sweetely hee singeth thus; *When the ° winter was past, and the raine gone away, the flowers appeared, and the singing of birds was come, then the voyce of this Turtle was heard in the land.* For when the frozen dregs of sinne lay both in the inward heart, and outward action, then hee that offered a Bullock, was as if he had slaine a man: and hee that sacrificed a sheepe, as if he had cut off a dogges neck: then were the oblations as the offerings of Swines blond, and the

• Ioh. 1. 29

• Zach. 6. 12.

• Esa. 62. 3

• Heb 3. 3

• Pl. 110. 1

• Math. 12

41.

• Esa. 49. 8

• Can. 2. 11

• Esa. 66. 3



y Psal. 40.  
6.

remembrance of incense, as the blessing of an Idoll. So that when sacrifice and offerings were not desired, burnt offering and sinne offrings not required, then said he y Lo, I come; for in the rolle of the booke it is written of me, I desired to do thy will, O my God.

y Ie. 3. 16.

And as touching the abrogation of the old, thus saith Ieremy, They y shall say no more the Arke of the Covenant of the Lord, neither shall it come in minde, neither shall they visit it, neither shall it be magnified. But I will plant

z Ie. 31. 33

saith the Lord by that Prophet, my z Law within them, and in their hearts I will write it, I will be their God, and they shall be my people. And by Ioel hee cri-

a Ioel 2. 28

eth, a In those dayes I will poure out my spirit upon all flesh, your sonnes and your daughters shall prophecy; your old men shall dreame dreames, your yong men shall see visions, and upon your seruants and handmaides, I will poure out my

b Ie. 31. 34

Spirit. b They shall all know the Lord, from the least of them, to the greatest of them: and the c Cities in Egypt shall speake the pure language of Canaan. And of this knowledge, it seemeth

c Esa. 19.  
18.

the

the woman of *Samaria* spake, when to our *Saviour* shee said, *I know well that Messiah shall come, which is called Christ, when he is come, hee will tell vs all things.* These, and infinit more speeches concerning *Christs* coming, his *Gospell* and grace, are so frequent in the *Prophets*, as both *Esay* and *Jeremy* doe vrge the obseruation by the examples of the vnreasonable Creatures, the *Beasts & Birds*; for the <sup>d</sup> *Oxe* (saith *Esay*) knoweth his owner, and the *Ass* his masters crib, but *Israel* doth not know, my people doth not consider. Yea, the *Storke* in the heauen (saith *Jeremy*) knoweth her appointed times, the <sup>c</sup> *Turtle*, the *Crane*, and the *Swallow* obserue the times of their coming, but my people know not the iudgement of the Lord. And the complaint in *Hosea* is, *My people perish for lacke of knowledge.*

But for the close of all, let vs vrge the same precept to these stamering *Jewes*, that themselves vrge vnto their *Disciples*, namely, *To giue eare to the Prophets, so farre as they speake, and where they cease, to bow downe their*

Ioh. 4. 25.

<sup>d</sup> Esa. 1. 3.<sup>c</sup> Iere. 8. 7.<sup>f</sup> Hose. 4. 6.The Rab-  
bins good  
counsell.



care to the sayings of Wisemen: where-  
of themselves tel vs of a certen suc-  
cession, which should not faile till  
the comming of the *Messiah*. And  
from *Hillel* their holy *Rabb-n*, bring  
a continuation of *Disciples*, vnto *Si-*  
*meon*, surnamed the Righteous, in  
whom they say, the spirit of the great  
*Synagogue* did utterly cease. Consider  
then well, O yee lipping *Iewes*, what  
yee haue said, and read what our  
*Luke* writes concerning this *Si-*  
*meon*.

8 Lu. 2. 25.

There was a man (saith he) in *Je-*  
*rusalem* whose name was *Simeon*: this  
man was iust, and feared God, and wait-  
ed for the consolation of *Israell*, and the  
holy Ghost was vpon him. 26. And a re-  
uelation was giuen him by the holy  
Ghost, that he should not see death, be-  
fore he had seene the Lord Christ. 27.  
And he came by the motion of the spirit  
into the Temple: and when the Parents  
brought in the childe *Iesus*, to do for him  
after the custome of the Law, 28. then he  
tooke him in his armes, and praised God,  
and said: 29. Lord now lettest thou thy  
servant depart in peace, according to thy  
Word;

26

27

28.

29.

Word; 30. For mine eyes have seen thy  
salvation, 31. which thou hast prepared  
before the face of all people, 32. A Light  
to be revealed to the Gentiles, and the glo-  
ry of thy people Israel.

30.

31

32

Which was likewise witnessed  
by a Prophetesse of your owne, euen  
Anna the daughter of Phannuel, of the  
Tribe of Asher, a widow of great  
yeeres, who went not out of the  
Temple, but <sup>b</sup> served God with  
fasting and prayers night and day. Shee  
comming vpon them, confessed  
likewise the Lord, and spake of  
him to all that looked for the re-  
demption of Ierusalem.

<sup>b</sup> Lu. 2. 37.

Doth not then our Evangelist con-  
firme that, which your Doctors haue  
told: and Simeon himselfe witnesse  
what they haue said: namely, that  
his eyes the saw the Messiah, the glo-  
rie of Israel, & the light of the Gentiles?  
And Zachary, your Priest of the  
course of Abia, when his tongue  
was loosed, speake of the <sup>i</sup> borne of  
salvation, that should shortly be rai-  
sed in the house of David; and that  
the babe his sonne then new borne,  
should

<sup>i</sup> Lu. 1. 69.



should be his messenger to goe before him, to prepare his waies. Of which messenger, heare *Iosephus* your owne Historian, how with our *Euangelist* he agreeth.

\* *Ioseph.*  
Ante. lib.  
18. cap. 7.

*John* surnamed the Baptist (saith hee) replenished with all vertue, exhorted the *Iewes* to adiect themselves to execute Iustice towards men, and pitie towards God; and to bee Baptised and to renounce sinne. Vnto whom so many resorted, that *Herod* fearing a revolt (for it seemed they would subscribe in all things to his aduice) caused him to be put to death in the Castle *Macheron*: for which deed (saith he) the *Iewes* were of opinion, that in reuenge of this so grienous a sinne, *Herods* Army, against whom God was displeased, had been subjected to their vtter ruine and overthrow.

12. Efd. 7.  
28. 29.

I wil not vrge the sayings of *Esdra*s, in naming<sup>k</sup> my sonne *Iesus*, and my sonne *Christ*, foure hundred yeers before *Christs* death; because the Booke is not Canonically: neither the testimonies of the *Sybits*, where-  
of

of *Erithraea*, more ancient then *Romulus*, composed verses, whose first letters being onely taken, make this sentence, **I E S V S C H R I S T, S O N O F G O D, T H E S A V I O U R:** These I say I will not urge, because they are *Gentiles*; but this I note, that in all her verses, shee hath not one word tending to Idolatry, as other Gentile Writers haue: but all against the false Gods and their worshippings: so that \* *shee seemeth to me to haue been a Citizen of the City of God*, saith Saint *Augustine* in his booke so intituled,

\* *Aug. Cin. Dei lib. 18 cap. 23.*

Now, that these *Sybils* were ancient, we see in *Homer*, of *Ezekiah* his time, sixe hundred thirty six yeeres before the birth of Christ, who inserteth many of their verses in his *Rapsodie*, as *Vines* in his annotations vpon S. *Augustins Cinitate Dei* noteth. And also respectiue, for that the *Romans* made doubt to assist King *Ptolomy* to recouer his Kingdome of *Egypt*, because the *Sybils* had prophesied, that *At what time the Romans should set a King in Egypt,*  
then

*Sueton. in vita Vespas. Ser. 4*



then should bee borne the King of the whole world. Which Oracle Cicero writing to Lentulus (who sued to haue that charge) alleageth.

\* Tacit.  
Anal. lib. 6  
cap. 3.

And Tacitus telles vs,\* that whereas many vaine predictions were published of the Fate of Rome, under the names of the Sybils, Augustus Caesar (after that the Capitoll was burnt in the ciuil wars) caused their prophecies to bee sought for, in Samum, Illium, Ercthrum, through Affrica, Sicilia, and the Colonies of Italy: and to be brought to Rome to the Cities Pretor by a day assigned and to be examined by the Priests, to distinguish the true from the false, as neere as might be, by the iudgement of man: and those allowed of, referred againe to a second examination of the Fifteene.

\* Sueton.  
in vitæ  
Aug. c. 31.

In which businesse, Suetonius affirmeth\* no lesse then two thousand bookes to haue been committed to the fier: but the approued prophecies of the Sybils (saith he) at the Emperours commandement were laid vp, and kept under locke, in two golden Chests, at the foot of the Image of Apollo, in mount Palatine in Rome. Where they

they remained (saith *Amianus*) in the daies of *Julian the Apostata*: and whence *Stilico* tooke\* and burnt them, when he intended treason towards his double sonne in law *Honorius* the Emperour, lest in moving the people against him, their prophecies should hinder his designes, as *Claudian* in his verses thus writeth;

*He burnt the Fates of the Sybils helps.*

Whereby we see, both the great antiquity of these received *Sybils*, and the reuerend regard that was had of their writings: but chiefly the end of all prophecies, both *diuine* and *humane* concerning *Christ Iesus*, in whom all the types of the Law ended, and in whose person all *Genealogies* ceased, that from *Adam* had beene continued vnto him the *blessed seede*, and *Sonne of God*: and to force them further, either for *Story*, or distinction of *Tribes*, *Mariages* or *Issues*, is to fall into that sin which *S. Paul*<sup>1</sup> condemneth, seeing those *Starres* did all set, at the bright rising of that *brightest Sunne*.

Neither

*Amia.*  
*Marcel lib*  
*23 cap 2.*  
\* *L. Vetus*  
*amianus.*  
*upon Aug.*  
*cjuic. Dei*  
*lib. 18. c. 23*

*The rene-  
red regard  
of the Sibils*

*11. Tim. 1. 4*



The new  
Testament  
prosecuteth  
no other  
Genealogie  
then Christ.

<sup>a</sup> Luk. 1. 5.

<sup>b</sup> Luk. 2. 36

<sup>c</sup> Phil. 3. 5.

<sup>d</sup> Act. 4. 36

Neither doth the new *Testament*, from the first of Saint *Mathew*, to the last of the *Apocalyps*, prosecute any *Genealogies*, no not from the degree of a Grandfather (besides them appertaining to the person of *Christ*) though many bookes therein be hystorical, and might haue required the staies of *Genealogies*, as most of them in the old *Testament* haue done. For onely <sup>a</sup> *Zacharias* from his priestly course, *Elisabet* from *Aaron*, <sup>b</sup> *Anna* from *Asbur*, <sup>c</sup> *Paul* from *Beniamin*, and <sup>d</sup> *Barnabas* from *Leui* are declared; in al the rest a still silence is seene: and all to shew, that the vse of *Genealogies*, ended in *Iesus* the seede of the promise, and that thenceforth, the world should not looke for another.

\*Hierom.  
in Math. 1.  
Christians  
accused by  
the Iewes.

The *Iewes* we haue seene blinded in their owne affections, affecting an earthly tranquility vnder their daily expected *Monarch* from *Salomon*, and\* with *Iulian the Apostata*, do vehemently accuse vs *Christians*, that agree not in the *Parents* of his  
per-

person, whom we make our *Messiah*, whether *Nathan* or *Salomon*.

But I would to God wee had not followed their *Rabbins* too far in the line of *Salomon*, and that wee were more exercised in these kinds of *Studies*, so maturely touching the humanity of Christ; for by *Peter* we are commanded to *be ready alwaies to give an answer to every man that asketh a reason of the hope we hold*. And by *Moses* are ordained to *provoke them to the Gospell*; neither of which wee can doe, but by shewing that *God is become man*, and that *man*, come according to the *Scriptures of God*. For in this consisteth *life everlasting*, to know the onely true God, and *Iesus Christ* whom he hath sent. This Christ then wee *Christians* worship, and know what we worship, euen the sonne of *David*, that is, *Dauids Lord*, whom all must kisse, or else perish, and all made blessed that trust in him.

O then yee *Sons of the<sup>k</sup> Covenant*, be not as *Dauids<sup>l</sup> deafe Adder* that stoppeth her eare, and will not harken to the voyce of the charmer; charme he ne-

1. Pet. 3.  
13.

De. 1. 21  
Re. 10. 19.

Ioh. 17. 36

Ioh. 4. 21.

Ipsa. 2. 11.

Act 3. 25  
Ipsa. 58. 4

uer



<sup>m</sup> Mar. 11.  
33.

<sup>n</sup> Deu 18.  
18.  
Hos. 12. 10

<sup>o</sup> Esa. 28.  
10.

<sup>p</sup> Esa. 7. 14  
<sup>q</sup> Esa. 9. 6.

<sup>r</sup> Ioh. 14. 6  
<sup>s</sup> Ioh. 6. 31

<sup>t</sup> Esa. 28. 11

<sup>u</sup> Heb. 1. 2.

ner so wisely; nor with your questi-  
oning Elders answered <sup>m</sup> we cannot tel.  
For you haue had *Abraham* your  
father, pointing at *Christ* the seede of  
the promise, in whom all the Nations of  
the earth are made blessed. *Moses* your  
Law-giuer, shewing the <sup>n</sup> Prophet that  
the Lord would raise from among your  
brethren, vnto whom ye should harken.  
And the Prophets your Charmers  
both multiplying visions, and vying simi-  
litudes, with <sup>o</sup> precept vpon precept, line  
vpon line, beere a little, and there a little,  
haue declared the <sup>p</sup> Virgins sonne to  
be the *Immanuel*, the <sup>q</sup> wonderfull  
Counseller, the mighty God, the everla-  
sting father, and Prince of peace. *Christ*  
himselfe, teaching himselfe to bee  
the <sup>r</sup> way, the truth, and the life, and the  
spirituall rock and <sup>s</sup> Manna sent downe  
from heauen. The Euangelists, Apostles,  
Disciples and Profelites, all of them  
clouds of witnesses vnto you, of his  
Life, Death, Resurrection and Ascen-  
sion. And lastly, we Gentiles, of the  
vncircumcision (though with <sup>t</sup> sta-  
mering lips, and another tongue) tell  
you, That in these last daies <sup>u</sup> God  
hath

*hath spoken by his Son, who is heire of all things, by whom he made the world, and in whom he that <sup>a</sup> beleueneth, shall not perish, but haue life everlasting. That a promise was made vnto David you know, that he should neuer want a Successor to sit vpon his Throne: nor that *Leui* should euer want a Sacrificer to minister before the Lord: But that there is, and hath long time beene wants of both, cannot be denied. And therefore, that is not spoken of a temporall, but spirituall King and Kingdome; and of that Priesthood and order of *Melchisedec* which continueth for euer: Which is *Iesus*, who is gone before vs into the holy place, the most holiest.*

<sup>a</sup>Ioh. 5. 16

Ier. 33. 17.

<sup>a</sup>Sal. 95. 8.

<sup>2</sup>Ch. 7. 18

<sup>2</sup>Gal. 6. 7.

<sup>a</sup>Deu. 4. 24

<sup>b</sup>Plal. 45. 5

*To day then if you <sup>y</sup> will heare his voyce, harden not your hearts, as your fathers did in the wilderness: for, <sup>z</sup> be not deceiued God is not mocked, but is <sup>a</sup> a ielous God, and a consuming fier. His <sup>b</sup> arrowes (you reade) are sharp, that stick in the hearts of the Kings enemies; and his bloud (you know) hath beene heauie upon the <sup>c</sup> heads of your children; who to this day are a despised and a dis-*

<sup>c</sup>Mat. 27.

25.

Y

perfed



<sup>a</sup> Hof. 3. 4.

As long a  
time (al-  
most) for the  
Iewes con-  
uersion, as  
the world  
stood in the  
first age.

• Ioh. 19.

15.

<sup>f</sup> Ex. 26. 33

<sup>g</sup> Lu. 23. 45

<sup>b</sup> Heb. 9.

<sup>i</sup> Ex. 28. 29

<sup>k</sup> Heb. 12.

23.

<sup>l</sup> Lu. 23. 33

perfed Nation through the world :  
without <sup>a</sup> King, without Prince, without  
Priest, without Statue, without Ephod,  
and without Teraphim, as Israel afore-  
time was threatned, and you too  
long a time haue now felt. For as  
many yeeres haue beene spent in  
your vaine expectations (if fortie  
more were expired) as the first age  
saw from the first Creation to the  
flood : and yet are you as frustrate  
of your hoped *Messiah*, as when you  
first refused *Christ* <sup>e</sup> for your King.

The Lord for his *Annointed* sake  
withdraw the <sup>f</sup> *uayle* from before  
your hearts, that with vs you may  
see the <sup>g</sup> *ueyle rent*, and the way open  
into the *holy of holies* ; and the same  
made onely by his entrance, who is  
the Great <sup>b</sup> *High Priest of our calling*.  
Figured by *him*, that bare the <sup>i</sup> *names*  
of your remembrance vpon his breast,  
in the engrauen stones of his brestplat :  
but hath *himself* <sup>k</sup> written both yours,  
and ours, with the <sup>l</sup> *bloud* of his own  
*hart*, when from the *Crosse*, & mount  
*Caluary*, his *veynes* streamed *Saluati-*  
*on*, with greater increase into the  
world,

world, then did those waters of life, that issued from <sup>m</sup>*Ierusalem* Temple. For whose comming to make all perfect, let vs with patience attend; and expect his appearance in the clowds, and in maiesty, when both *Iew* and *Gentile* with visible eyes shall see him (as hee is) the <sup>n</sup>*Image of the inuisible God*, <sup>o</sup>*the brightnesse of his glory*, & the engrauen forme of his person. Before whose Throne, in his holy *Ierusalem*, the *Iehonah Sham-mah*, the Sealed of *Israel*, and the Sauer of Nations, with Crownes, Harps, & Psalmes, shal sing *Hosannah*, to him the Lamb, that hath washed vs in his blood, and lieth for euermore. Vnto whom with God the Father, and God the holy Ghost, three in persons, but of one substance and undinidable Deitie, be ascribed all glory, power, maiesty, and might, for euer and euer,  
Amen.

O thou whom my Soule loueth,  
come. Come Lord I E S V S.

FINIS.

Y 2

<sup>m</sup>Ezek. 47

<sup>n</sup>Col. 1. 15.

<sup>o</sup>Heb. 1. 3.

<sup>p</sup>Ezek. 58.

35.

Apoc. 1. 5



21414

A  
ALPHABETICAL  
TABLE FOR THE  
READY FINDING OF  
any name contained in the Ge-  
*nealogies prefixed before the*  
Bibles of the New  
*Translation.*

Seruing for foure seuerall  
Editions.

---

DEVT. 37.7.

*Aske thy father, and he will shew thee; thy elders, and they  
will tell thee.*

Iob 8.8.

*For inquire, I pray thee, of the former age, and prepare thy  
selfe to the search of their fathers.*

---

By I.S.

---

LONDON,  
Printed by I.B. 1620.



A  
ALPHABETICAL  
TABLE FOR THE  
READY FINDING OF

any names contained in the  
various prefixed to the  
Bibles of the New  
Testament.

Designed for young Gentlemen  
Editors.

David 17. 7.  
And the Father, and he will be with them, and they  
will be with him.  
For I have loved the world, and what I have  
loved, I have given to the world.

By J. S.

LONDON:  
Printed by A. B. 1720.

## To the Christian Reader.

**T**O forward thy study and knowledge in the holy Genealogies of the sacred Scriptures, I haue (Christian Reader) in this following Table, directed thee to the ready finding of any person or name contained in the draughts of those that are printed with the new Bible of the last Translation, which doe serue alike for foure seuerall volumes, with one and the same directions. And whereas in some of them, the Scriptures citations could not be inserted, in this they are all supplied both for Chapter and verse. Wherein obserue, that the most noted among them of any Nation, Kindred and Tribe, upon whom the chiefeest stories in Scriptures depend, are noted by a differing letter, and by the like letters in the Margent set against them, are knowne of what degrees or estate they were.

Our Lords line is noted by the letter	L
All Kings in generall by this letter	K
All Queenes by	Q
Kings of Iudah are noted by	KI
Kings of Israel by	KS
Dukes in generall by	D
Iudges by	I
Prophers by	P
High Sacrificers by	S
Dauids Worthies by	W

And lastly, for the ready finding of all, obserue this easie direction by the page following; first, imagine euery page of the Scriptures Genealogies to be so diuided, and the letters A. B. C. and D. so placed as thou seest; vntowhich the like letters direct the name, and may easily be found in the same Section.

As for example, { Aaron, page 14. sect. a.  
 { Dauid, page 22. sect. b.  
 { Abraham, page 6. sect. c.  
 { Marie, page 34. sect. d.  
 and so of all the rest.

The Lord forward thy desire, and guide thee in thy search, to make thy darknesse light in Christ.



**A**

**C**

**B**

**D**



An Alphabetical Table for the ready finding of any name mentioned in  
*the Genealogies printed with the Bibles,*  
 with the cotations of the  
 Scriptures thereunto  
*belonging.*

<p><b>S</b> <b>A</b> Aron, 14 a. and 16 a. and 12 a. Exod. 6. 20, 23.</p> <p>Abdi, 13 d. 1 Cbr. 6. 44</p> <p>Abdiel, 24 a. 1 Chron. 5. 15</p> <p>Abdon, 28 a. 1 Chron. 9. 36</p> <p>Abdon, 29 b. 1 Chron. 8. 23</p> <p><b>I</b> Abdon, 32 d. Iudg. 12. 13</p> <p>Abel, 1 a. Gen. 4. 2</p> <p>Abelmeholah. 32 b.</p> <p>Abi, see Abiah, 33 b.</p> <p>Abiah, see Abiah, 16 d.</p> <p>Abiah, 15 d. 2 Sam. 8. 2</p> <p>Abiah, 18 c. 1 Chron. 2. 24.</p> <p>Abiah, 27 d. 1 Chron. 7. 8</p> <p>Abiasaph, 15 a. Exod. 6. 24</p>	<p><b>S</b> Abiathar, 14 b. 1 Sam. 22. 6 &amp; 16 b. 1 King. 2. 26</p> <p>Abida, 7 c. Gen. 25. 4</p> <p>Abidan, 30 b. Num. 1. 11</p> <p>Abiel, 28 a. 1 Sam. 9. 1</p> <p>or, Ner, 1 Chron. 8. 33</p> <p><b>S</b> Abiezer, 16 a.</p> <p><b>W</b> Abiezer, 30 c. 2 Sam. 23. 27</p> <p>Abiezer, 31 b. 1 Chro. 7. 18</p> <p>Abiezer, see Ieezer, 31 b.</p> <p><b>Q</b> Abigail, 22 b. 2 Sam. 3. 3</p> <p>Abigail, 22 c. 1 Chron. 2. 17</p> <p>Abihail, 13 d. Numb. 3. 35</p> <p>Abihail, 18 b. 1 Chron. 2. 29</p> <p><b>Q</b> Abihail, 22 b. &amp; 33 a. 2 Chron. 11. 18</p> <p>Abihail.</p>
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	Abihail, 24 b. 1 Chron. 5. 14		char, 1 Chron. 2. 7. or Achor, Judg. 7. 24	
	Abihail, 28 b. Est. 2. 15		Achbor, 9 c. Gen. 36. 38	
	Abihu, 14 c. Exod. 6. 23		Achim, 34 a. Matth. 1. 14	K I
	Abihud, 27 d. 1 Chron. 8. 3		Achish, 4 d. 1 Sam. 27. 2. or Abimelech in the title of Psalm. 34	K
	Abijah, 16 d. 1 Chron. 24. 10		Achshah, 19 d. 1 Chron. 2. 49	
	or Abia, Luke 1. 5		Achshah, 21 b. & 21 b. Judg. 1. 12. Josh. 15. 17	
K I	Abiah, 32 b. 1 King. 14. 1		Adah, 1 b. Gen. 4. 19	
2	Abijah, 33 a. 2 Chron. 13. 1		Adah, 9 c. Gen. 36. 2. or Bashemath, Gen. 26. 34	
	or Abijam, 1 King. 14. 31		Adaiah, see Iddo, 13 a.	
	Abijah, 33 b. 2 Chron. 29. 1		Adaiah, 17 d. Nehem. 11. 5	
K	Abimail, 3 d. Gen. 10. 28		Adaiah, 29 d. 1 Chron. 8. 21	
K	Abimelech, 4 c. Gen. 20. 2		Adaliah, 9 b. Est. 9. 8	
I	Abimelech, see Achish 4 d.		ADAM, 1 a. Gen. 2. 19	L
	Abimelech, 31 c. Judg. 8. 31		Adbeel, 6 b. Gen. 25. 13	
	Abinadab, 20 b. 1 Sam. 7. 1		Addar, 27 b. 1 Chron. 8. 3	
	Abinadab, 22 a. 1 Chron. 2. 13		or Ard, Numb. 26. 40	
	Abinadab, see Ishui 28 a.		L ADDI, 33 d. Luke 3. 28	L
	Abinoam, 23 d. Judg. 4. 6		Ader, 29 d. 1 Chron. 8. 15	
	Abiram, 11 c. Numb. 26. 9		Adiel, 12 d. 1 Chron. 4. 36	
	Abiram, 30 c. 1 Kin. 16. 34		Adina, 11 d. 1 Chron. 11. 42	
	Abishag, 26 a. 1 King. 1. 3		Adino, see Iashobeam, 17 b.	
	Abishai, 22 d. 2 Sam. 2. 18		Adnah, 19 d. 2 Chron. 17. 14	
S	Abishua, 14 a. & 16 a. 1. Chron. 6. 4		Adnah, 31 b. 1 Chron. 12. 20	
	Abishua, 27 d. 1 Chron. 8. 4		Adonibezek, 5 b. Judg. 1. 5	
2	Abishur, 18 b. 1 Chron. 2. 28		Adoniah, 22 b. 2 Sam. 3. 4	
K I	Abital, 22 b. 2 Sam. 3. 4		Adonizedek, 5 d. Josh. 10. 3	
	Abiud, 34 a. Mat. 1. 13		Adramelech, 3 b. 1 K. 19. 37	K
	Abner, 28 c. 1 Sam. 14. 50	K	Adriel, 28 c. 1 Sam. 18. 19	
L	ABRAHAM, 3 b. & 6 c. & 7 a		Agag, 9 b. 1 Sam. 15. 20	K
	Absalom, 22 d. 1 Chron. 3. 2			
	Absalom, 29 a. 2 Chr. 11. 20			
	or Vrieh, 2 Chron. 13. 2			
	Achan, 7 d. Josh. 7. 1. or A-			

K Agrippa, 9 d.  
 KS Ahab, 26 b. & 5 a. I Kings  
 16.29.30  
 Aharah, 27 a. I Chron. 8.1  
 or Ehi, Gen. 46.21, or A-  
 hiram, Numb. 26.38  
 Aharhel, 18 d. I Chron. 4.8  
 K Abasbuerosh, 3 a. Hest. 1.1  
 or Assuerus, or Darius  
 Hytaspis, hee hindred  
 the Temple.  
 Abashtari, 18 d. I Chro. 4.6  
 Ahaz, 28 b. I Chron. 8.35.8  
 KI Ahaz, 33 b. I King. 15.38  
 KS Abaziah, 26 d. I Kin. 22.40  
 KI Abaziah, 33 a. 2 King. 2.24  
 or Azariah, 2 Chron. 22.6  
 or Iehoaahaz, 2. Chr. 21.17  
 Ahban, 18 b. I Chron. 2.29  
 Ahi, 24 a. I Chron. 5.15  
 Ahi, 25 b. I Chron. 7.34  
 S Abiah, 14 b. & 16 b. I Sam.  
 14.3  
 Ahiah, 27 b. I Chron. 8.7  
 Ahian, 31 d. I Chron. 7.19  
 Ahiezer, 13 b. Numb. 1.12  
 Ahiezer, 30 a. I Chro. 12.3  
 Ahihud, 25 c. Num. 34.27  
 Ahihud, 27 c. I Chron. 8.7  
 Ahiiiah, 18 a. I Chron. 2.25  
 Ahiiiah, 26 a. I Kin. 15.27  
 Ahiiiah, 32 b. I Chro. 11.36  
 P Abijah, 32 d. I King 11.29  
 Ahiman, 4 c. Num. 13.22  
 Ahiman, 15 d. I Chro. 9.17

S Abimaaz, 14 b. and 16 a.  
 I Chron. 6.8  
 Ahimaaz, 23 d. and 33 c. I  
 King. 4.15  
 Ahimelech, 5 a. I Sa. 26.6  
 S Ahimelech, 14 b. and 16 b.  
 I Sam. 1.21  
 Ahimelech, 14 b. 2 Sa. 8.17  
 Ahimoth, 15 b. I Chro. 6.25  
 Ahinoam, 22 d. I Chro. 3.1  
 Ahinoam, 28 a. I Sa. 14.50  
 Ahio, 20 d. 2 Sam. 6.3  
 Ahio, 28 c. I Chron. 9.37  
 Ahio, 29 d. I Chron. 8.14  
 Ahira, 23 d. Num. 1.15  
 Ahiram, see Aharah, 27 a.  
 Ahisamach, 23 b. Exo. 31.6  
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Ieshaiah, 13. d. 1 Chr. 25. 3

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Ieshebeab, 16. c. 1 C. 24. 13

Iesher, 19. a. 1 Chron. 2. 18

Ieshithai, 24. a. 1 Chr. 5. 14

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Iesua, 16. d. 1 Chron. 24. 11

Iesiah, 30. c. 1 Chron. 12. 6

Iesimiel, 12. d. 1 Chro. 4. 36.

Iehosaiah, 12. b. 1. Chr. 4. 36

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S Iesus, 16. d

S Iesus, 16. c

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Iether, 21. d. 1 Chron. 4. 17.

Iether, 22. c. 1 Chron. 2. 17

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Iether, 31. c. Iud. 8. 20

Ietheth, 9. b. Gen. 36. 40

Iethro, 7. c. Ex 18. 1. or Hobab. Num. 10. 29

Ietur, 6. d. Gen. 25. 15

Ieush, 9. c. Gen. 36. 5

Ieush, 13. b. 1 Chron. 23. 10

Ieush, 27. a. 1 Chron. 7. 10

Ieush, 33. c. 2 Chron. 11. 19

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Q Iezabel, 5. a. and 26. d  
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Iezrec, 20. b. 1 Chro. 4. 3

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Iezliah, 29. d. 1 Chron. 8. 18

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Igeal, 34. d. 1 Chron. 3. 22.

Iibsam, 26. b. 1 Chron. 7. 2.

Idlaph, 6. d. Gen. 22. 22

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Ioash, 26. d. 1 King. 22. 26

Ioash, 27. b. 1 Chron. 7. 8

Ioash, 30. a. 1 Chron. 12. 3

Ioash, 31. c. Iud. 6. 11

Ioash, 33. b. 2 King. 11. 2

KI Iob, 7. a. Iob. 1. 1

Iob, 26. a. Gen. 46. 13. or Ia-

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Iobab, 3. d. Gen. 10. 23

Iobab, 5. a. Ios. 18. 1

X Iobab, 9. a. Gen. 36. 33

Iobab, 27. b. 1 Chron. 8. 9

Iobab, 29. d. 1 Chron. 8. 18

Ioebed, 13. c. and 14. a.

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Ioed, 30. b. Neb. 11. 7

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Ioel, 11. c. 1 Chron. 5. 8

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Ioel, 12. c. 1 Chron. 4. 35

Ioel, 13. a. 1 Chron. 23. 8

Ioel, see Shaul, 15. b.

Ioel, 15. a. 1 Sam. 8. 2. or

Vashni, 1 Chron. 6. 28

Ioel, 24. a. 1 Chron. 5. 12

Ioel, 26. b. 1 Chron. 7. 3

Ioel, 30. b. Nebe. 11. 9

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Ioelah, 19. c. 1 Chron. 12. 2

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Iogli, 23. b. Num. 34. 22

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Ioiarib, 17. d. Neb. 11. 5

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     Hadoram, 1 Chr. 18. 10  
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     2. Kings 3. 1  
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 Iorkoam, 19. b. 1 Chr. 2. 44  
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 KI 33. a. 1 Kin. 15. 24  
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 Ioseph, 10. a. Gen. 30. 24.  
 Ioseph, 13. b. 1 Chr. 25. 2  
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     King by right, as all his  
     Predecessors were.  
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     Agg. 1. 1  
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 Ishma, 20.b.1 Chron.4.3  
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Zaham, 33 c. 2 Chr. 11. 19  
Zalmunah, 7 b. Judg. 8. 5  
K Zanoah, 21 d.  
Zarah, 17 c. Gen. 38. 30  
Zaza, 18 d. 1 Chron. 2. 33  
K Zebah, 7 b. Judg. 8. 5  
Zebadiah, 15 b. 1 Chron. 26. 2  
Zebadiah, 19 b. 2 Chr. 19. 11  
Zebadiah, 22 d. 1 Chr. 27. 7  
Zebadiah, 29 b. 1 Chr. 8. 17  
Zebadiah, 29 b. 1 Chr. 8. 15  
Zebedeus, 34 b. Mat. 27. 56  
Q Zebudah, 32 d. 2 Kin. 23. 36  
Zebulon, 10 c. and 26 c. or

Zebulun, Gen. 30. 20

Zechariah, 11 d. 1 Chron. 5. 7  
Zechariah, 13 b. 1 C. 20. 14  
Zechariah, 13 c. 1 C. 26. 11  
Zechariah, 15 b. 1 Chr. 26. 2  
P Zechariah the Prophet,  
called also Ieremias,  
Matth. 27. 9  
Zechariah, 15 c. 1 C. 24. 25  
Zechariah, 16 b. or Zera-  
hiah, 1 Chron. 6  
Zechariah, 17 b. Nebe. 11. 4  
Zechariah, 17 d. Nebe. 11. 5  
Zechariah, 28 c. 1 Chr. 9. 37  
Zechariah, 31 c. 1 Chr. 27. 21  
Zechariah, 33 c. 2 Chr. 21. 2  
KI Zedekiah, 33 d. or Mattani-  
ah, 2 Ki. 24. 17. 1 C. 3. 15  
K Zeeb, 7 b. Judg. 7. 25  
W Zelek, 8 d. 2 Sam. 23. 37  
Zelophehad, 31 b. Nu. 27. 1  
Zemarite, 5 c. Gen. 10. 18  
Zemira, 27 b. 1 Chron. 7. 8  
Zephaniah, see Vriel, 15 a.  
P Zephaniah, 19 d.  
Zephi, or Zepho, 9 a. Gen.  
36. 11. 1 Chron. 1. 36  
Zephon, see Ziphion, 24 a.  
Zerah, 4 b. 2 Chron. 14. 9  
Zerah, 9 a. Gen. 36. 33  
Zerah, see Zohar, 12 c.  
Zerah, 13 b. 1 Chron. 6. 21  
Zerahiah, 14 b. Chron. 6. 6  
Zereda, 32 d. a citie.  
Zeresh, 9 b. Hest. 5. 10

Zereth



Zereth, 18 d. 1 Chron. 4.7  
 Zeri, 12 d. 1 Chro. 25.33.11  
 or, Izri.  
 Zeror, 28 a. 1 Sam. 9.1  
 Zeruah, 32 d. 1 Kin. 11.26  
 ZERVBBABEL, or Zerobabel,  
 34 a. 1 Chron. 3.19  
 Zeruah, 22 c. 1 Chro. 2.16  
 Zethan, 13 a. 1 Chron. 23.8  
 Zethan, 27 c. 1 Chron. 7.10  
 Zia, 24 d. 1 Chron. 5.13  
 Zibeon, 5 d. Gen. 36.20  
 Zibia, 27 b. 1 Chron. 8.9  
 Zibia, 33 a. 2 King. 12.1  
 Zichri, 11 d. 1 Chro. 27.16  
 Zichri, 13 b. 1 Chron. 9.15  
 Zichri, 14 d. 1 Chron. 26.25  
 Zichri, 15 a. Exod. 6.21  
 Zichri, 19 c. 2 Chron. 17.16  
 Zichri, 29 d. 1 Chron. 8.27  
 Zichri, 29 b. 1 Chron. 8.23  
 Zichri, 29 b. 1 Chron. 8.19  
 Zichri, 30 b. Nebem. 11.9  
 Zichri, 32 a. 2 Chron. 28.7  
 Zidon, 5 a. or Sidō, G. 10.15  
 Zillah, 1 b. Gen. 4.19  
 Zilthai, 29 b. 1 Chron. 8.20  
 Zilthai, 31 d. 1 Chro. 12.20  
 Zilpah, 10 a. Gen. 30.9  
 Zimmah, 13 a. 1 Chro. 6.20  
 Zimram, 7 a. Gen. 25.2  
 Zimri, 12 a. Num. 25.14  
 Zimri, 17 c. 1 Chron. 2.6. or  
 Zaodi, Ios. 7.1

KS Zimri, 26 c. 1 King. 16.9  
 Zimri, 28 d. 1 Chron. 8.26  
 Zina, or Ziza, 13 b. 1 Chro.  
 23.10.11  
 Ziph, 19 b.  
 Ziph, 21 a. 1 Chro. 4.16  
 Ziphath, 21 a. 1 Chro. 4.16  
 Ziphion, 24 a. Gen. 46.16.  
 or Zephon, Num. 26.15  
 Zippor, 8 a. Numb. 22.2  
 Zipporah, 7 d. Exod. 2.21  
 Zithri, 15 c. Exod. 6.22  
 Ziza, 12 d. 1 Chron. 4.37  
 Ziza, see Zina, 13 b.  
 Ziza, 33 a. 2 Chron. 11.20  
 Zibebah, 18 d. 1 Chro. 4.8  
 Zoar, 18 d. 1 Chron. 4.7  
 Zophar, 5 c. Gen. 23.8  
 Zohar, 12 c. Gen. 46.10. or  
 Zerah, Numb. 26.13  
 Zoheth, 21 a. 1 Chron. 4.20  
 Zophah, 25 b. 1 Chro. 7.35  
 Zophai, 1 c. 1 Chr. 26.15. or  
 Zuph, 1 Sam. 1.1  
 L ZOROBABEL, 24 a. Mat. 1.12  
 or ZERVBBABEL, 1 Chron.  
 3.19. or Shefbazzar. E-  
 zra 1. ult.  
 Zuar, 26 a. Numb. 1.8  
 Zuph, see Zophai, 15 b.  
 Zur, 7 a. Numb. 25.15  
 Zur, 28 a. 1 Chron. 9.36  
 Zuriel, 13 d. Num. 3.35  
 Zurishaddai, 12 c. Nu. 1.6

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